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HERALD OF HOLINESS

CHURCH OF THE NAZARENE / JANUARY 1, 1977



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by General Superintendent William M. Greathouse

Lifting Up Christ

Our Sanctifying Saviour

THE MAJOR OBJECTIVE of the Church is to offer Christ to the world—not a doctrine, not an experience, not an ethic, not an institution, but “Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord” (1 Corinthians 1:30-31).

We lift up Christ because God has lifted Him up.

1. He was lifted up on the Cross. Speaking of His death, Jesus said, “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life” (John 3:14-15).

2. He was lifted up from the dead. “Who was delivered for our offences, and was raised again for our justification” (Romans 4:25). Jesus’ blood shed on the Cross was made efficacious by the Resurrection. Accordingly, “if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved” (Romans 10:9).

3. He was lifted up to heaven. Peter de-

clared in his Pentecostal sermon, “Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear” (Acts 2:33).

The outpoured Holy Spirit is Jesus’ crowning Gift to the Church. The exalted Christ bestows the sanctifying Spirit upon the people of God. By that Spirit the holiness of Jesus may become God’s gift to believers. “Not our own righteousness, but Christ within, Living, and reigning, and saving from sin” (Mrs. C. H. Morris).

Let this truth find fresh expression and renewed emphasis throughout our church in 1977.

Let every preacher major in the declaration that Jesus Christ is indeed the sanctifying Saviour.

Let every educational institution give primary emphasis to the teaching of this dynamic truth.

Let us pray for a mighty outpouring of the Holy Spirit upon our churches in revivals which will sweep thousands into the blessed experience of entire sanctification.

Let us lift up Christ, our sanctifying Lord!

□



Harold M. Lambert

by DENNIS W. FOOR
New Lexington, Ohio

Stir Us With Freshness

YESTERDAY'S REPORTS have been placed in their proper files and their statistics recorded. Tomorrow's goals have been announced and visions have been brought into focus.

Our church is moving well into the first year of a new quadrennium. The tasks ahead are great but the resources are more than adequate.

One ingredient is needed more than ever before in the history of our church. That ingredient is the moving presence and freshness of the Holy Spirit.

This divine freshness will energize us with power and revitalize us to an awareness of our mission and potential both now and in the future.

At Castalia, Ohio, a few miles south of Lake Erie, is Ohio's greatest natural wonder. It is called the Blue Hole. This pool of crystal-clear water, 60 feet in diameter, has been attracting visitors for over 150 years.

The depth of the Blue Hole is unknown. It flows from an underground source at the rate of 7,519 gallons per minute. This would supply water to a city of 75,000 people.

The water remains a constant 48 degrees. It is not affected by drought or flood. It is crystal-clear and pure for drinking purposes.

The disheartening and mysterious feature of the Blue Hole is that its water is classified as "dead." It flows from the dark, murky depths of its source where no sunlight reaches and no plant life exists. It does not contain sufficient air to support marine life of any type.

It would seem that the water from this spring is destined for stagnation and uselessness. But this is not the case. The proprietors have built revolving water wheels at various points. These wheels aeriate the water which flows off in spokelike streams.

In these streams are found the finest specimens of rainbow and speckled trout to be found anywhere. They grow large and strong in the fresh, clean water. The secret is that the water wheels stir freshness into the water.

The prayer of the church should be that the Lord would stir us with freshness.

As pastors, this means fresh sermons, fresh programs, fresh technique, and a fresh outlook on how one can best serve his Lord through the channels of the church.

As laymen, this means fresh visions, fresh interest, and new friends and faces in the congregation.

May there never be a time when our churches would become stagnant with pews filled, mortgages burned, and quotas reached.

May we never become closed, comfortable cliques in the community instead of being rescue missions for the lost.

At Pentecost, the Jerusalem Church was at a standstill. Outside the doors of the Upper Room were men and women who needed to hear the gospel.

Suddenly the Holy Spirit came to that waiting band of believers. He briskly stirred freshness into their lives until every particle of stagnation was cleansed away. With freshness on the inside, they found themselves activated, empowered, illuminated, and invigorated.

The doors were flung open that all might hear the Good News. Every disciple became an evangelist. Every home became a church. Every city became a target for the new faith.

With their lives stirred with freshness, these Spirit-filled men and women went out and turned the world upside down for Jesus Christ. Like a river at floodtime, Christianity overflowed its banks.

That same freshness flows in the world today. It is available in greater proportions than ever before. Let us pray that we take advantage of it.

O Lord, stir a freshness into our people and our churches. Cleanse away the stagnation of complacency, frivolity, and lack of concern. Give us a freshness that will be attractive, instructive, redemptive, and edifying to Your kingdom.

O Lord, stir us with freshness!

□



HERALD OF HOLINESS

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IF YOU COULD COMBINE, in a spiritual sense, the *refreshment* found in a spring shower, the *purity* of an artesian well, the *penetration* of the north wind, and the *warmth* of the August sun, this would only begin to describe the spiritual awakening that took place at Elk River Church of the Nazarene in Charleston, W. Va., in the spring of 1976.

It all started with a realization that we were living "beneath our privileges," individually and as a church. Nothing was taking place that we couldn't bring about ourselves through promotion or a sort of "religious pep rally."

Knowing full well that a holiness church ought to be doing more, I began to search my own heart. The gentle, sweet command of the Spirit to "go, tarry" compelled me, as pastor, for the next 10 weeks to search and study to gain a better understanding of what our privileges are in the framework of the ministry of the Holy Spirit.

Using mental pick and shovel, I began to dig rich treasures as I read from the works of holiness leaders such as Wesley, Wood, Ruth, Steele, Hill, White, Jessop, Lowrey, Hardy, Taylor, Greathouse, and McCumber. The more I saturated my own heart and mind in what the Holy Spirit can do for us, with us, and through us *after* sanctification, the more eager I became to tell my people what I felt the Holy Spirit *wanted to do* for us, as a congregation, at this particular time in the life of our church.

But the Spirit seemed to say to me, "Tarry a little longer until you have a greater comprehension of My plan." It took me a period of 10 weeks of "tarrying" to prepare myself before I felt ready to present to my people what the Holy Spirit could do for our church. This season of waiting on the Lord brought to the heart of this pastor an assurance that a real holiness revival was going to engulf our church. I lived it, dreamed it, walked and worked with my people, fully assured of what God had in store for us.

Time and time again the Holy Spirit came and melted my heart under His sweet and blessed presence. Toward the end of this 10-week period of tarrying, as I would rejoice and pray in the sanctuary alone, the Holy Spirit assured and reassured me of the new awakening about to take place.

Calling the church board together, I told them that we were going to have a spiritual harvest. The first revival sparks were fanned into flame in that meeting when the board members prayed, wept, and rejoiced as the Spirit witnessed to them too. We asked for their approval to remove the screens in front of the first row of pews so there would be more room at the altar, and the front row of pews could serve as an overflow altar.

I shall never forget those men of faith as they left that board room and immediately removed the screens. With the loosing of the bolts came the breaking of every fetter that might restrain revival.

And it came! The mighty outpouring of God's

A HOLINESS REVIVAL

blessed Holy Spirit. For 13 weeks, on Sunday morning and Sunday evening, as this pastor preached on the all-inclusiveness of the experience of holiness and the work of the Holy Spirit, *Pentecost was relived!*

Wave after wave, and flood tide upon flood tide of God's holy presence swept over our spiritual island. Resistance in the spiritually hungry melted away. Backsliders cried out for reinstatement and saints plunged into the refreshing water of the flooding Jordan.

The word spread up and down our valley; and people, hungry, thirsty, and curious, came until the sanctuary and balcony and overflow were filled. Sunday morning services sometimes lasted until 1:30 in the afternoon, but the crowds remained.

There were miracles—new men made from spiritual wrecks, defeated hearts gaining victories, believers sanctified, and saints blessed. His presence awed the crowds just as the pillar of fire did the children of Israel in the wilderness and the sound of rushing wind did the 120 Upper Room believers.

After the filling on the Day of Pentecost, the 120 departed from the Upper Room to tell others, and the people of Elk River Church followed a like pattern.

They are witnessing—Bob at his filling station, Dick at the post office, Jerry in his service department, Carol in the schoolroom, Jim at the factory—all possessors of a holy, vibrant, burning, loving heart. They are telling others what is happening at our church, in their own lives, and that it can come about as a reality for these others too.

We had a wonderful church before. But *we are different now*. We have learned that the Holy Spirit is that "Other Comforter" that Jesus promised to send. Just as Jesus was an ever-present Companion to His disciples when He was on earth, the Holy Spirit is *now* a conscious Companion—living, walking, talking with each individual. This has made us a happy, rejoicing, witnessing people. We are not a spiritually struggling church but one that is victorious!

Elk River Church will never be the same again. We have seen an increase in every department. Many of our services are crowned with altars lined with seekers. A total of 52 new members were received last year, and our church was presented the Honor Award for Growth and Home Mission Outreach at the 1976 West Virginia District Assembly. □

PEN POINTS

A NEW PRAYER

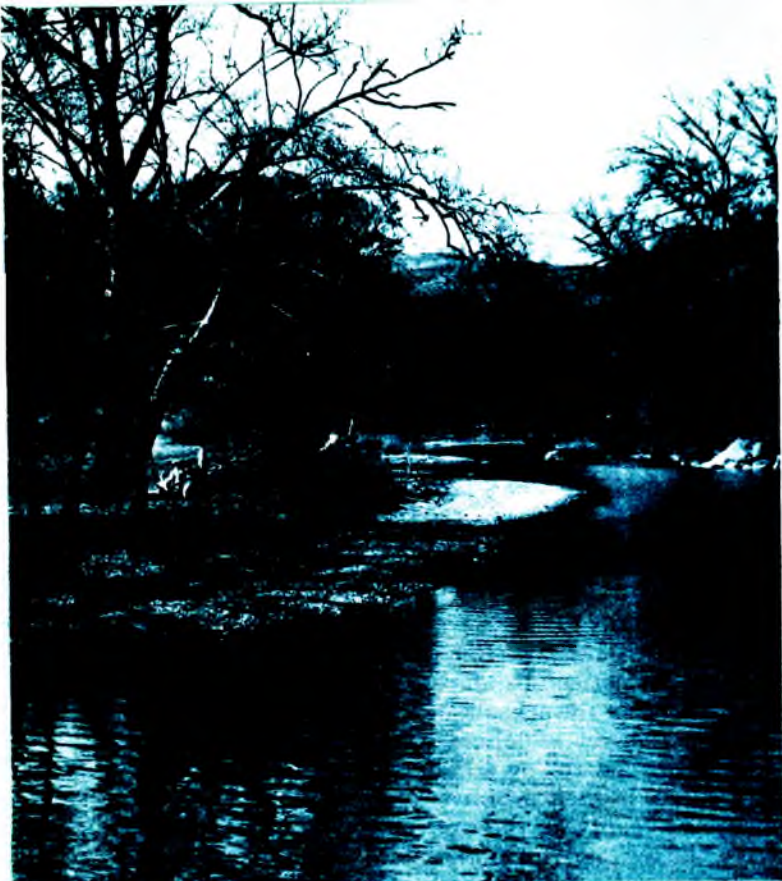
The late Dr. Ralph Sockman said one time, "Too many are waiting for God to do something *for* them rather than *with* them." Is Dr. Sockman not saying that most of us need to learn a new prayer—a prayer that asks God not to do something for us, but to do something in us. And when a man begins praying like this, life had better get ready for better days and bigger things—spiritually.

You and I know that great and meaningful moments begin with spiritual awakenings. The awakenings that bring to life those ingredients and potentials—like love and care and service—that take life on exciting journeys.

Life caught in the doldrums does not need a pill to pep it up or a program to prod its energies. It needs to learn the higher possibility of praying that asks God for a great work to begin in its life. And, when it does, look out. Every tomorrow will have the stamp of God upon it, and the old paths will be forever behind.

Maybe your life needs a new prayer—that asks not for things, but for a touch. □

by C. NEIL STRAIT
Racine, Wis.



Make It a NEW YEAR

by C. D. HANSEN

Lowell, Mich.

THE CALENDAR reminds us that another year has passed and the human race stands at the threshold of a New Year, proving again that time waits for no man. The days, months, and years move on without ceasing. No man can stop their determined step. For this reason, if no other, one should regard time as a precious ingredient of life.

Isaac Watts, the 17th century theologian and hymn writer, speaks of man's entanglement with time as:

*Time, like an even-rolling stream,
Bears all its sons away;
They fly forgotten as a dream
Dies at the opening of day.*

Time is not only persistent, it is precious. As you look at this valuable resource for the New Year, you should remember that it is a daily miracle. It is neither storable nor retrievable. It cannot be loaned or borrowed. Since it accrues, you must choose how you will spend the time God gives you each day.

Unfortunately, there are comparatively few who recognize the value of this daily miracle. Too often time is spent futilely living for tomorrow's benefits and rewards, or in fretting over what will never really come to pass.

Perhaps this is why Jesus took time to instruct His disciples about the use of time by saying, "So don't be anxious about tomorrow. God will take care of your tomorrow too. Live one day at a time" (Matthew 6:34, TLB).

Rather than trying to figure out how to spend time that has not yet been given to me, I would do well to make today exciting and useful.

This does not mean that one should not plan for tomorrow—or even beyond that. The Bible teaches that due care must be given to the things in life that will enable us to live wisely in the future. Solomon illustrated this by pointing to the ant as she prepares

CONTAINERS

—JERRY D. HULL
Nashville, Tenn.

*Bottles,
buckets,
baskets,
boxes,
vases,
tanks,
cartons,
and tubs
are containers
for either noble
or ignoble uses.*

*Human lives also
are containers
to be filled
with either sinful
self-centeredness
or the fullness of
God (Colossians 2:10).*

*Jesus, indwell
us with Your
Spirit.*

for the winter (Proverbs 6:6-11). No less should be true of God's crowning creation. God does not honor the sluggard.

However, even if I am to make provision for the future, I am still not to be unduly anxious over tomorrow. I am going to have to trust God with that (Psalm 37:5).

A precious Christian lady I know is sick almost every day. She cares about the future and even makes plans for it. But she also lives each day as if it were her last.

For her, joy can be found in listening to the birds sing as they settle on her birdbath. The flowers hold a rare beauty for her that most of us fail to see. She lives each day for her friends and children. If tomorrow comes, she has provided for it. If it does not, she is prepared for that too. And she has lived her last day on earth giving of herself to others, making each hour on her clock of life important.

As 1977 unfolds before us, these truths need to be remembered so we can make the New Year a friend and opportunity. By reflection we hopefully make adjustments in life so as not to repeat the same mistake. Therefore, by making use of each hour and day so that we will not live with regrets over lost opportunities, we will not only enrich our own life but others.

To make the coming year meaningful, here are some proven suggestions for thought.

1. Live in the present. Now! Today is important. Treat each hour with respect.

2. Greet each new day with a cheery hello and determine to live that day to the fullest. Do not allow the circumstances of the day to thwart your own happiness. Our morning attitude affects and shapes the events of the day, so a right beginning is important.

3. Commune with God through prayer and His Word at the beginning of the day. By saturating your mind and soul with God, the day will go smoother. By making God your Partner, even problems will be easier to cope with.

4. Give some of yourself to someone else. Find a person who needs your help and then unselfishly do an act of kindness. Perhaps it will be just a smile or a word of encouragement. Remember Ecclesiastes 11:1.

5. Be agreeable and courteous to all men (1 Peter 3:8-9). Similarly Peter says, "Let him who means to love life and see good days refrain his tongue from evil and his lips from speaking guile" (1 Peter 3:10, NASB). People usually react to us the way we act toward them.

6. Be happy. Abraham Lincoln said, "Most folks are as happy as they make up their minds to be." Happiness, contrary to many opinions, is usually a state of mind.

7. At the close of the day, commit yourself to God's providential care through the night. If you have lived each day with God, you will be able to sleep contentedly.


Have a Happy New Year! □

For 1977 in each issue of the "Herald of Holiness," one of our denominational book publications will be featured.

Through these short, informal articles, many of our books will be brought to your attention. The reviews will be a sort of "fireside chat" about the book's content and its appeal and value to the rank-and-file reader. Each review will be by a different writer, to provide variety in style and points of view.

We hope you will enjoy the book chats and that they will whet your appetite for worthwhile, spirit-lifting reading.

by VERNON LUNN



BOOK BRIEFS

FOR YOU

LOVE IS THE GREATEST

Who but Mrs. Audrey Williamson could do what she did in these devotional messages on 1 Corinthians 13, given at the Third International Laymen's Conference in Miami, Fla.

To speak to 2,000 laymen on such a well-known portion of scripture was indeed a challenging assignment requiring courage, much preparation, and prayer. It is not an exaggeration to say that the audience was held in rapt attention for the morning devotional periods.

The remarkable thing about it is that the talks have lost none of their impact and charm in the printed page. They have insight, warmth, and a gentle but relentless probing quality.

Besides the conferees who heard these comments, other thousands have already read this book and have greatly profited thereby. Now do that friend, neighbor, fellow worker a good turn and present him with a copy. He needs this inspired truth too. □

Reviewed by Vernon Lunn

By AUDREY J. WILLIAMSON

Bacon Hill Press
of Kansas City

Price: \$1.00



THINK ON THESE THINGS

Philippians 4:7

by WILLIAM J. PRINCE
Dayton, Ohio

OUR MINDS constantly are bombarded with advertising, news broadcasts, political and social propaganda, economic problems, and civil strife. And too often we expend our mental and emotional energies on these things.

Because so much of our thinking is focused on the negative, on problems, our lives become depressed; and in many cases, hopelessness, and then fear, invade the personality.

We are always thinking, planning, hoping, reflecting, or living in memory. Our minds are ever active. But sound and wise words are given to us in the Bible concerning the thoughts on which we dwell.

The Apostle Paul gave guidance regarding positive and right thinking. Jesus also pointed to the possibilities of faith, and taught that doubts are the primary cause of spiritual failure. He commended even a little amount of faith, and scolded the disciples when they let doubt dominate their thinking and acting.

A solid life is built upon what we believe, not on what we doubt. We act on those things which we believe and which control our thinking.

Paul, writing to the church at Colosse, underscored the importance of the activity. He reminded the believers, "You, that were sometime alienated and enemies in your mind by wicked works . . ." (Colossians 1:20).

The apostle knew that our thoughts and actions go hand in hand; that a negative and hostile thought life is destructive, while a positive thought life brings peace of mind and clean actions.

In Colossians 2:2 Paul continued his admonition to this congregation that their "hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ . . ."

It was my privilege a short time ago to visit again the Roman prison cell which is reputed to be the place where Paul was incarcerated in Rome. I was reminded that a dungeon could not quench the spirit of the warrior of the Cross who had placed his total self into the hands of Christ. Even his writings from the prison were not punctuated with doubts or pessi-

mism; but with joy, with challenge, and with the fact that his Lord Jesus was still his hope of glory.

It would have been easy and human to complain of his situation in the dark and damp place into which his preaching had placed him. But rather, he was lifted out of it by his faith and by those things to which his mind turned. He evidently followed his own counsel and turned his thoughts to those things which are "true . . . honest, . . . just, . . . pure, . . . lovely, . . . of good report . . ." (Philippians 4:8).

Christ did not come to destroy our lives, but to give us life. He will penetrate the darkness of doubt and despair with the light of His presence. How vital it is for us to turn away from disbelief in whatever form it comes, and to turn to Him and set our thoughts on that which is high and holy.

Our Lord Jesus has abundant grace, love, knowledge, and power to satisfy the deep cravings of our hearts and minds so that we may live clean and strong in this present world.

The thought patterns of much of our world are leading to hopelessness, doubt of everything, and violence. But Christ plans for His people to overcome. Of course, informed Christians are aware of what is happening, but need not be dominated by such a spirit of fear and doubt.

Jesus was always quick to say to His disciples, "Don't be afraid." We who dwell in His love can live our lives in hope, strengthened by His words, "Be of good cheer. I have overcome the world." Does He not include you and me in this promise?

Turn your eyes upon Jesus;

Look full in His wonderful face;

And the things of earth will grow strangely dim

In the light of His glory and grace. □

helps to holy living



Camerique

LOSING CONTACT WITH THE CHURCH

by Ross W. Hayslip
Tucson, Ariz.

HISTORIANS GIVE as one of the reasons for the defeat of the Confederate Army at the Battle of Gettysburg the action of Gen. J. E. B. Stuart. He set off two days before the battle on a useless raid, lost contact with the main army, and was unable to contact General Lee regarding the movements of the Union Army.

This is a fatal error in any warfare. It is especially so in our personal Christian battle against evil. To me the Church of Jesus Christ represents His main army. To win the battle I must keep in contact.

Many well-meaning persons, feeling that the church is no longer "with it," have decided to go out on their own. We acknowledge the good that is being done outside the framework of the organized church. Many independent movements have made significant contributions to the cause of righteousness.

But when their aloofness from the church is stressed, I cannot help but recall the word of the Master when He said, "Upon this rock I will build my church; and the gates of hell shall not prevail against

it." Over the years the greatest advances with most lasting results have been made by the mighty army of the Church.

Some folks have lost contact by absence from the fellowship and worship at the house of the Lord where the church meets. Chronic absenteeism from the services of my church certainly will contribute to my spiritual defeat. I am too weak to fight my battles alone. I need the inspiration that comes to me as I enter the place of worship and mingle with God's people. The singing of hymns lifts my soul and unites me into a closer communion with those around me as we gain new insights in wonder and praise.

I need to hear God's message to me through the Word of preaching. If I take an open heart to the pew, God will use the ministry of His servant to place something worthwhile within it. Ministers vary in skills and ability, but if I am spiritually hungry, I can find some help in the message of the awkward as well as the graceful preacher.

I need the feeling of belonging. I want to feel that even though I may be a private, I am a part of God's great army. I agree with Phillips Brooks when he so beautifully said, "Come into the Church of Jesus Christ. There is no other body on the face of the earth that represents . . . the noble destiny of the human soul, the great capacity of human faith, the inexhaustible and unutterable love of God, the Christ, who stands to manifest them all."

Like a mighty army the Church moves forward. I must not lose my contact with her by my own useless efforts. I must maintain the connection! □

the CHRISTIAN calendar



IN THE LIGHT OF THAT STAR: A MEDITATION ON EPIPHANY

EPIPHANY . . . JANUARY 6 . . . twelfth night . . . the wise men. Epiphany has special meaning when we think of this day in the church calendar as a time of special manifestation of the Christ, not only to the wise men, but also to us. A special symbol of that manifestation is the star: "And lo, the star, which they saw in the East went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy."

The star . . . light . . . radiance. In all of our celebration of Christmas there is light: lights in windows, lights strung on trees outdoors and on the trees in our living rooms, candles at church and at home, candles held by children, flashlights held by carolers. There are colored lights and white lights, steady lights and flashing, twinkly lights.

For the past three years the annual Christmas chapel at Eastern Nazarene College has been held in the gymnasium. One of the most beautiful parts of that special musical celebration has been the processional of the A Cappella Choir singing "Angels We Have Heard on High" as they enter the darkened gym, each singer holding a lighted candle and forming the outline of a Christmas tree on the bleachers opposite the audience.

It is always a lovely sight, but one year I chanced to remove my glasses as I was watching the choir. Suddenly I saw the candle glow in a way which I had never before experienced. Each candle was a pinpoint of light surrounded by a dark rim from which radiated irregular rays of light. (It was a child who described these very aptly to one of my friends: "Without my glasses the lights look like doilies." Precisely!)

I have thought a great deal about that experience. It was an aesthetic and emotional moment for me—almost an epiphany itself. However, when I told my physicist son about the phenomenon, his response was "Mom, your eyes must be really bad. That's the way the stars look through a telescope that's badly out of focus." Really? Was my vision then just something out of focus? Was it that far off? What then is light? What is the real light?

I am not a physicist and I don't propose to analyze light scientifically. But it is significant that light is

associated with the revelation or manifestation of God—with Epiphany.

From Genesis to Revelation there is light. We read in the first chapter of the Bible, "And God said, Let there be light; and there was light. And God saw the light that it was good; and God divided the light from the darkness." The Psalmist wrote, "The Lord is my light and my salvation." And John, in the closing description of the New Jerusalem, wrote, "And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb."

When Dante tried to express the ineffable vision of God in Paradise, he used again and again the metaphor of light:

*O Light Eternal, fixed in Itself alone,
by Itself alone understood, which from Itself
loves and glows, self-knowing and self-known.**

This past fall while I was teaching Dante and my mind was full of these images of light, I walked to my office just as the sun was blazing out over the campus. It was the first glimpse of the sun after a gloomy week of rain; the light was most welcome and glorious, symbol to me of what light could mean to our lives, both physical and spiritual.

It was John in his Gospel who most clearly associated the coming of Jesus with light: "In him was life and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. . . . The true light that enlightens every man was coming into the world" (John 1:4-5, 9, RSV).

It is this Light which is really celebrated at Christmas—not just the star which guided the wise men and which came and "stood over where the young child was." There is a Christmas song which has in it the phrase "In the light of that star." I was struck recently by the play on words in that phrase. "In the light of that star" can have a literal meaning: "by the illumination given off by the star"; but it can also have a figurative meaning: "with the help afforded

by RUTH A. CAMERON

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by knowledge of the star" or "in the aspect or character of the star." So we sometimes say, "In the light of the new evidence," or "In light of the circumstances."

Thus the coming of the Christ was a new manifestation of the Light which is both our illumination and our salvation. He is the Light which shines in the darkness of our world. In the words of the familiar carol, he is "Love's pure light." Dante alluded to it in these words from the *Paradiso*:

*O Threefold Light which, blazoned in one star,
can so content their vision with your shining,
look down upon us in the storm we are!**

There are five different aspects of light that I would like to suggest. First, light is creation. When God said, "Let there be light," His cosmic energy was separating light from the darkness of chaos. Light, said Milton, was the firstborn of creation; without light there is no creation; only light reveals the contours of the creature blurred in darkness.

The Hebrews understood creation as the imposing of order on chaos. In separating light and dark, God pushed chaos into night; He subjected it to order. John was affirming this creative power of light when he wrote, "The light shines in the darkness and the darkness has not overcome it."

Light is also the light of salvation. This aspect is closely allied to the first, for there is almost a universal association of darkness with evil; and just as God created the universe by imposing order on chaos, by separating light and dark, so He imposes order on the chaos of our world. Thus in Dante's *Divine Comedy*, the traveller journeys from the darkness of sin (represented by the Inferno) to Paradise and the light of God's presence.

The third aspect of light is illumination expressed so often in the Psalms and Proverbs as "the lamp to my feet." God's light is a guide to conduct and right living.

Related to this is the fourth aspect which forces me to mix metaphors and speak of "inspiration," which etymologically is related to "breathing," "inspiring." The mixing of metaphors should not bother us too much when we remember that these are all varied ways of approaching truth about God. He is light, but He is also spirit, that is, breath. The point is, the illumination provided by "the light of that star" comes to the mind and heart as much as to the feet. God can be the Source of mental activity and of creativity. This is the light of the Holy Spirit, which the blind Milton requested for his great poetry.

Finally, God's light is the glory spoken of in Revelation, where there is no need of sun in the New Jerusalem since God's glory is the light. This is the Beatific Vision and the overwhelming experience of God's presence which Dante described and which has been the experience of mystics and saints throughout the ages.

But what of my vision of light, the out-of-focus view of candles as "doilies"? Can that have been an epiphany? Was I seeing "Love's pure light"? Or was it my imperfect and slightly idiosyncratic and very nearsighted perspective? I don't really want to deny the experience, in spite of my realization that it was

distorted. I sometimes take off my glasses deliberately in order to enjoy a new perspective. After all, it was my own experience, and there was meaning in it for me.

However, the Light comes to us corporately as well as individually, and we constantly compare and relate our individual experience to the collective experience of the community. Moreover, as members of the community we are ourselves lights in a dark world. Jesus at one time said, "I am the light of the world," but at another time He told His disciples—and us—"You are the light of the world."

We are also aware that our vision of the Light is imperfect because we are finite. Paul reminds us that "now we know in part . . . we see through a glass darkly."

On another morning as I walked to campus, there was a haze which filled the sky and I was able to look directly at the sun. It was a beautiful and moving sight, but it was not pure light since it was veiled, and obviously I would not have been able to look directly at the sun without the haze.

All of Dante's efforts to express the ineffable ultimately fail because his finite mind could not totally grasp or describe pure light, and our finite minds cannot comprehend his individual vision or the pure light which he attempts to describe. We can only acknowledge that "in the light of that star," we find illumination and salvation. □

*Dante, *The Paradiso*, trans. John Ciardi (New York: New American Library, 1970).

YESTERDAY . . . TODAY . . . TOMORROW

Yesterday is history . . .

Today is mine . . .

God holds tomorrow in His hands . . .

Eternal . . . sublime!

This is the "NOW" part of life . . .

Forget what lies behind . . .

Press toward the goal . . .

Radiant . . . loving . . . kind!

Seek truth . . . goodness . . . beauty . . .

Every minute of each hour . . .

Live a life of victory . . .

God imparts power!

Yes . . . yesterday is history!

Live abundantly today!

Seek divine truths!

He showeth the way!

—TRESSA C. TERRY
Vallejo, Calif.

THE CHURCH and Holiness Ethics

by J. GRANT SWANK, JR.

Fishkill, N.Y.

At the 1976 General Assembly in Dallas, the delegates reaffirmed the traditional position concerning the denomination's teaching related to the truth of holiness. Our church was brought into being primarily to continue the biblical emphasis on purity of heart and life—the doctrine of holiness.

Our segment of Christendom is not content with preaching souls into salvation. We challenge saved lives to experience sanctification, or the infilling with the Holy Spirit, which works its way into the practicalities of the holy life.

Consequently, the Church of the Nazarene historically has held to a lofty standard of Christian living. Such a standard of total consecration to God's holy path is in direct keeping with both the Old and New Testaments. God has always sought a holy people, those who have separated themselves totally from the sin of the society surrounding them.

Therefore, it is the responsibility of each Christian to make certain that he does not live on the edge of his commitment, playing with the toys of worldliness. Instead, the Christian is to live in the center of complete consecration—as far from worldliness as possible, refraining even from the appearance of evil, as Paul cautions in his Epistle.

The Church of the Nazarene holds before its people the call to uttermost salvation, to separation from worldliness unto God's holiness.

This is the reason why the church has set forth some guidelines for holy living—even some prohibitions. For instance, holiness regards the body with sacred honor, for it is the residence of the indwelling Holy Ghost. Consequently, the dedicated believer will not smoke cigarettes nor drink liquor. Both could eventually destroy the bodily temple.

The Church of the Nazarene, along with other denominations, has held to total abstinence concerning alcoholic beverages, particularly realizing the weakness of the human being and increased enticement in our culture to drink socially. There is an appalling upsurge in alcoholism not only among men and women but children as well.

Interestingly enough, secular organizations within our society are now championing abstinence in regard to cigarettes and alcohol, from a purely health

perspective. How much more should the born-again believer stand by his convictions when considering his body as the temple of the Spirit?

Note the resolution passed by the General Assembly for printing in the new edition of the Manual:

We hold specifically that the following practices should be avoided: The use of intoxicating liquors as beverage, or trafficking therein; giving influence to, or voting for, the licensing of places for the sale of the same; using illicit drugs or trafficking therein; using of tobacco in any of its forms, or trafficking therein. The Holy Scriptures and human experience together justify the condemnation of the use of intoxicating drinks as a beverage. The manufacture and sale of liquors for such purposes is a sin against God and the human race. Total abstinence from all intoxicants should be the Christian rule for the individual, and total prohibition of the traffic in intoxicants the duty of civil government.

It costs something to live out holiness. Yet the price brings its own reward: clear conscience before God and one's own attempt to experience health in the Spirit. The cost is worth it—both for time and eternity.

Furthermore, the General Assembly delegates continued the traditional position concerning dancing. Note the resolution:

We hold specifically that the following practice should be avoided: All forms of social dancing. We hold that such practices tend to break down proper inhibitions and reserve between the sexes.

The logic behind this position is simple. Men and women are not to come in such close body contact with one another. One *New York Times* advertiser knows what it is all about when his dancing studio beckons readers to take part in the most exotic "contact sport" available—dancing. The very content of the newspaper ad is purposeful appeal to the sensual. Therefore, can churchmen be wrong in their analysis of the situation?

But one asks about the more "modern" dance styles. When speaking to an unbeliever a month ago about this, she laughingly admitted that such styles

are even more animalistic and bring out the barbaric as well as the lustful, only in a different way from the more traditional dancing.

Concerning movies, the General Assembly maintained the traditional boycott by the church:

Entertainments which are subversive of Christian morals are to be avoided. Our people should govern themselves by three principles. One is the Christian stewardship of leisure time. A second principle is the recognition of the Christian obligation to apply the highest moral standards to the home. Since we are living in a day of great moral confusion in which we face the potential encroachment of the evils of the day into the sacred precincts of our homes through various avenues such as current literature, radio, and television, it is essential that the most rigid safeguards be observed.

The third principle is the obligation to witness against social evils by appropriate forms of influence, and the refusal to patronize and thereby lend influence to the industries which are known to be purveyors of this kind of entertainment. This would include the avoidance of the motion picture theater (cinema), together with such other commercial ven-

tures which feature the cheap, the violent, or the sensual and pornographic and thus undermine God's standards of holiness of heart and life.

Most of today's filmfare is trash. Even the PG rating of *All the President's Men* was so loaded with filthy language that one wonders how a civilized person, let alone a person who calls himself "Christian," could sit through the profane portrayal. Consequently, the Church of the Nazarene, along with a few other Protestant evangelical denominations, has established its own boycott of the movies.

Sometimes a person says to a pastor, "But I go to the movies only once or twice a year." When I am told this, I respond, "Well then, movies are obviously not that important to you. Would you be willing to give up that once or twice in order to join us in our boycott?"

With the world becoming so vile, droves of dedicated Christians should be hungering for fellowship in a denomination like the Church of the Nazarene. We stand for something lofty. Praise God! And a high standard is nothing to be ashamed of nor to apologize for; it is something to shout about. □

discoveries

IN CHRISTIAN LIVING

by JAMES HAMILTON
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DISCOVERY BY DEATH

Howard Hughes, the late billionaire, was a recluse most of the last two decades of his life. During this period it was often speculated that he was deceased. When it became known that he had died on his private jet plane en route to a hospital in Houston, and positive identification was made, all of this speculation ended.

Following Hughes's death, the president of one of his giant corporations made this striking statement: "It is a shame that he had to die to prove that he had been alive." Tragically, he was discovered by death.

That one can be discovered by death raises some crucial questions for Christians. Here are some of these questions:

- Will my death certificate be the only document proving that I have lived?
- Will my absence be the only proof of my prior presence?
- As a Christian, do I have the right to live in this world without ever making my existence known to it?

Jesus had something to say about this. He said

that we are to be the light of the world (Matthew 5:14).

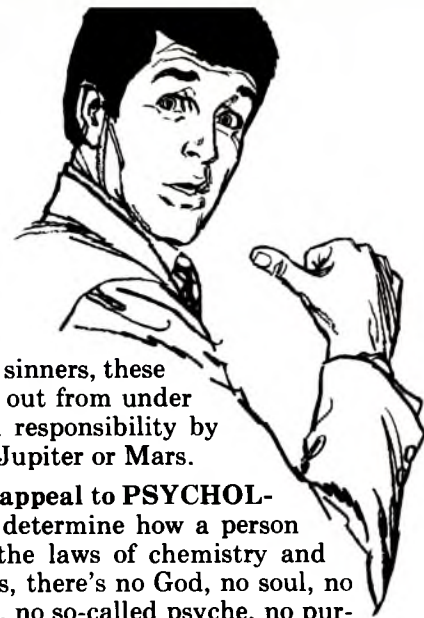
Even the smallest of candles, when burning in the darkness, becomes unmistakably identifiable. A burning candle needs nothing other than its flame to prove its existence. Its light quietly but unmistakably invades the darkness and conquers it. It sounds no cymbal or siren, it simply burns; and, as it does, it makes its presence known.

What a tragedy it would be if, on the day of our death, those around us would say, "We didn't know he had been here." To be discovered by death would be making our existence known too late to matter.

Christ's goal for Christians is not anonymity; it is visibility. An unlit candle achieves the ultimate in anonymity, but its reason for being is unrealized. When lighted, it has high visibility, thus great utility. The same is true for Christians.

Let us be burning lights in our world, showing persons the way out of sin to salvation and out of darkness into light. □

The Buck Stops Here



THIS EXPRESSION, *passing the buck*, was born in mid-19th-century America, but the practice goes all the way back to the Garden of Eden. Adam and Eve disobeyed God. They ate the fruit of the forbidden tree. When the Lord appeared on the scene and cross-examined them, both tried to pass the buck. First Adam said, "The woman thou gavest to be with me, she gave me the fruit and I ate it." Not to be outdone, Eve in her turn said to God, "The serpent beguiled me, and I did eat."

Since Eden the descendants of Adam and Eve have been doing the same thing; ever trying to sidestep responsibility and get out from under the burden of blame. Adolf Eichmann, who supervised the killing of thousands upon thousands of Jews, argues in self-defense that he was only obeying the orders of the Nazi High Command. A Lt. William Calley shoots down Vietnamese civilians and appeals to his unstrung emotions for exoneration of murder. Even more recently Richard Nixon's henchmen insist that patriotism motivated them to break the law in order to reelect a president who would keep our country from being undermined by Communist-inspired law-breakers.

I am by no means suggesting all these acts are equally bad. Certainly not! I am asserting, however, that all these agents of evil share one thing in common. They refused to acknowledge personal responsibility, personal guilt, personal blame. Instead, they kept trying to pass the buck.

We all try to fool ourselves and other people into thinking that there are plausible reasons why we shouldn't be blamed for our actions. The psychologist has called it *rationalization*.

For example, some buck passers appeal to **ASTROLOGY**. They believe the stars somehow control their destinies. What they think and feel and will is determined by the signs of the zodiac. So don't blame them for what they do. Blame the stars.

But these buck passers have apparently never read God's challenge to Babylon in Isaiah 47:13-14: "Let not the astrologers, the stargazers, the monthly prognosticators stand up and save thee from these things which are to come. Behold, they are like stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame." Neither, I suspect, have they read God's stern warning to Israel in Jeremiah 10:2: "Learn not the ways of the nation; and be not dismayed at the signs of the heavens; for the nations are dismayed at them." But Shakespeare writes,

*The fault, dear Brutus, is not in our stars,
But in ourselves that we are underlings.*

Yet rather than admit that the fault is in them-

selves as underlings and sinners, these buck passers try to get out from under the burden of personal responsibility by blaming Sagittarius or Jupiter or Mars.

Other buck passers appeal to PSYCHOLOGY. The stars don't determine how a person acts, they argue, but the laws of chemistry and physics do. They tell us, there's no God, no soul, no mind, no consciousness, no so-called psyche, no purpose, no thought, no will, no freedom, no choice. Thus there's no responsibility, no guilt, and no blame. People only imagine that they make decisions and carry out intentions. Harvard Professor B. F. Skinner insists everything we do is the product of conditioning. Manipulate an individual's environment, and he will act whatever way you like. You can program him as if he were a computer because that's what a human being is—a flesh-and-blood computer, a machine minus any ghost of a mind. Then just as you don't kick your refrigerator when it malfunctions, don't blame yourself for your behavior even if unenlightened people charge you with responsibility and guilt.

But Professor Skinner is no second Moses. He is, rather, a sadly mistaken psychologist whose indefensible views are flatly contradicted by a host of his fellow psychologists. Dr. E. Fuller Torrey, a research scientist with the National Institute of Mental Health, in his recent book *The Death of Psychiatry*, writes:

... Many people have concluded that man's behavior is generally determined and that he does not have free will. This conclusion I specifically disavow. While agreeing that man's choices may be quite restricted at times, I have never met, nor can I imagine, an individual who did not have some degree of free will. Because of the unique twist of our cerebral circuit, the human animal can contemplate himself and, as such become aware of the forces trying to determine his behavior. No other animal except possibly the porpoise has this ability. In this cerebral circuit of self-reflection, our ultimate free will is embedded in cement and it cannot be removed. Even the poorest, most deprived ghetto resident, the subject of all kinds of determining forces, never completely succumbs to them. Rather he chooses. His choices may be to try and make it legally, or illegally, or to shoot heroin, or to shoot a policeman, or to just float off a rooftop; but he chooses. And if we say that he has no choices, no free will, but rather that his behavior is determined, then we are removing his remaining dignity. For then even his act of protest against society becomes an act determined by outside

by VERNON C. GROUNDS

forces for which he is not responsible. No, I see man as responsible for his ultimate behavior.

Regardless of what B. F. Skinner proclaims to the world, we are men, not malfunctioning machines; we are responsible agents, not irresponsible robots.

Still other buck passers appeal to THEOLOGY. They argue that God in His eternal power has predestinated everything that comes to pass. They love to quote Proverbs 16:4, "The Lord has made all things for himself; yea, even the wicked for the day of evil." They love to quote Amos 6:6, "Shall there be evil in the city, and the Lord hath not done it?" They love to quote Romans 9:15-16, "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Appealing to these texts, the unbiblical buck passers declare that God has decreed whatever we think or say or do; and, consequently, we are no more free than an axe in the hands of a lumberjack or the scalpel in the fingers of a surgeon.

But God's sovereignty does not cancel out human responsibility. In Joshua 24:15 we read: "Choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord." Recall that great passage in Ezekiel 18:2-4: "What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." The thrust of this tremendous passage is sharp and clear: Every human being stands in a direct relationship to God, and that implies personal responsibility. Each individual who sins is personally answerable to God and will be punished for his own guilt. "Every one of us shall give account of himself to God" (Romans 14:12).

Let us hold stubbornly to the position of Augustine: "We place no man's nativity under the fatal power of

the stars, that we may assert the liberty of the will whereby our actions are rendered either moral or immoral, and keep it free from every bond of necessity on account of the righteous judgment of God." Augustine likewise said, "If there be no free will, there is nothing saved; if there be no free grace, there is nothing whereby we may be saved." Which boils down to this: By His free grace God is able to save us; because of our free will God is able to judge us.

— I —

We must face the inescapable fact of personal responsibility. Any appeal to astrology, psychology, or theology is utterly futile. I must apply to myself the text in Amos 5:15: "Hate the evil, and love the good, and establish . . . [justice] in the gate." I cannot be less concerned or less involved than was Job, who testified: "I delivered the poor that cried and the fatherless . . . I broke the jaws of the wicked and plucked the prey out of his teeth." I cannot ignore God's pointed question in Isaiah 58:6: "Is not this the fast I have chosen, to loose the bands of wickedness, undo the heavy burdens, and break every yoke?"

Ralph E. McGill, editor and publisher of the *Atlanta Constitution*, speaking at the commencement of DePauw University, urged the graduates to get involved in public affairs.

I hope you will be participants. My adult generation has not done too well as participants. I am ashamed of the fact that it has been so difficult for almost 170 million Americans to do what is morally and legally right for Negro students.

Why, he asked, did the civil rights movement have such a struggle in winning equality for black citizens? "It's because there was so little participation . . . in this intense struggle. The best people, the good people, have for the most part kept aloof. This," he declared, "created a vacuum for action by the commies and the extremists . . . who do not believe in popular government. Thus we do not have a minority problem in this country, but a majority problem."

FAITH OVERCOMES FEAR

*Faith looks across the storm—
It does not doubt,
Nor stop to look at clouds
And things without.*

*Faith does not contend
When all God's ways
Are hard to understand,
But trusts and obeys.*

*Faith seeks the unknown path
And asks not sight;
It does not need to see—
Christ is its Light.*

*Above the tempest's roar,
It hears His voice;
And, with its hand in His,
Faith can rejoice.*

*It fears no cloud, or wind
That it can bring;
Faith looks across the storm,
And still can sing.*

—ALMA FLOYD
Columbus, Mo.

As a member of the majority, do I come under McGill's indictment? Am I failing to stand up and speak out in God's name? Am I failing to use whatever resources I have to combat the negation of God's will in our society? Am I trying to pass the buck?

— II —

I must not only fight evil; I must also do good. It's tempting, once again, to try sidestepping my responsibility by pointing out that the philosophers and moralists have come up with a satisfying answer to the old problem, "What is good?" If nobody can define the good, I don't have to worry about doing it. That dodge won't work, for God gives me the answer to this very problem in Micah 6:8, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justice, and to love mercy, and to walk humbly with thy God?" To paraphrase Micah: Good is a right relationship with my neighbor, a relationship of justice and mercy; good is a right relationship with God in whose fellowship I am to walk humbly.

The Lord Jesus said: "Thou shalt love the Lord thy God with all thy heart and soul and mind. Thou shalt love thy neighbor as thyself." If I protest that I am not sure how to love my neighbor as I love my God, Jesus replies: "I was hungry, and you gave Me food. I was thirsty and you gave Me drink; a stranger, and you took Me in; naked, and you clothed Me; sick, and you visited Me; in prison, and you came unto Me." I squirm as John, the apostle of love, impales me with a penetrating inquiry in his First Epistle, "Whosoever hath this world's good and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" I can't escape that: Good from the biblical standpoint is to share whatever I have of this world's good with people in need. And my sharing mustn't be limited to my fellow Christians, because Paul in Galatians 6:10 explicitly asserts, "As we have opportunity, let us do good to all men, especially those of the household of faith."

I have been reading Stanley Mooneyham's book *What Do You Say to a Hungry World?* It has shaken me; it has moved me; it has stabbed my conscience wide awake; its message is haunting me. Please read it and weep with me as you realize that the ghastly tragedy of global hunger is bound to grow worse. I personally can't live with my conscience or my Lord if I continued to be the kind of spiritual cop-out condemned by an anonymous poet.

*I was hungry
And you formed a humanities club
And discussed my hunger.
Thank you.
I was naked
And in your mind
You debated the morality of my
Appearance.
I was homeless
And you preached to me
Of the spiritual shelter of the
Love of God.*

*I was imprisoned
And you crept off quietly
To your chapel in the suburbs
And prayed for my release.*

*I was sick
And you knelt and thanked God for
Your health.*

*I was lonely
And you left me alone
To pray for me.*

— III —

Because man doesn't live by bread alone, I must personally share the Living Bread. I must personally share the redeeming truth of God's Word. I can't pass the witness-buck to Billy Graham, to our missionary agencies, to my pastor, to my seminary students, to a few gifted and devoted fellow Christians.

Do I believe that the human beings all round me every day are what C. S. Lewis calls them, immortal mortals? Do I believe that these immortal mortals will never cease existing? Do I believe that they will live on forever and forever with God or without Him? Do I believe that they are headed for a destiny too glorious to describe or too terrible to imagine? And do I believe that I am personally responsible to tell them who Jesus Christ is and what Jesus Christ has done and is willing to do? God is speaking to me as He spoke to Ezekiel (33:8-9), saying, "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn him from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he does not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul."

Dr. Gregory Spence, professor of ethics and philosophy at LaGuardia Community College on Long Island, jolted his students out of their complacency with a simple two-pronged argument. First, do you believe a human being is worth at least \$5.00? All the class agreed. Second, do you believe that a person has a genuine belief if, given many chances to act on it, he fails to do so? Isn't a person a hypocrite, Spence suggested, if he professes to believe something but, when he has an opportunity to put his belief into practice, does nothing? All the class agreed. Whereupon Dr. Spence charged his students with hypocrisy. He reminded them there had been opportunity upon opportunity to give \$5.00 for famine relief in Bangladesh, Biafra, and West Africa; but most of the students, able without any sacrifice to give \$5.00 many times over, had not contributed even a penny. And when his students hotly replied that famine relief is the government's obligation, Dr. Spence further reminded them that under the Nazis the good people of Germany had passed the buck for the concentration camps back to their officials. And not only that; in the end, he said, governments are composed of individuals.

So are churches. □

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LIFTING UP CHRIST

Our Sanctifying Savior

by GEORGE W. PRIVETT, JR.

Nazarene Bible College
Colorado Springs, Colo.



LIFE SHOULD BE A MATTER OF "LUC"

You'll notice that I did not add the letter *K*, making it *luck*, for I mean something quite different. Life should be a matter of LUC—"Lifting Up Christ!" That is an outstanding difference.

Many do approach life on a basis of luck or a game of chance. They are forever hoping to win a prize or to get something for nothing. The gambling craze has permeated American life until "lucky numbers" flood our mail and statewide lotteries are spreading. To approach life as one would "play a game of chance for stakes" is certainly not the Christian perspective.

Someone has said, "The harder I work, the more luck I seem to have." Although we embrace the belief that the "just shall live by faith," we also fully value James's teaching that "a faith that works is a faith that works." How true it is in the life of Kingdom building that when we work, God works. In other words, we are His instruments, His hands, lips and feet.

Jesus said: "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). We may have a vital part in the great magnetism He exerts in our world today.

By His death and resurrection, Jesus perfected redemption for man. In essence He said, "I open the road to God for you!" "And then, having drawn the sting of all the powers ranged against us, he exposed them, shattered, empty and defeated, in His final glorious triumphant act" (Colossians 2:15, *Phillips*).

How attractive His victory over sin and His offer of mercy. He opened for us the "new and living way" (Hebrews 10:9)! There is something about our great need which overwhelmingly responds to Christ's gracious words, "Father, forgive them, for they know not what they do."

"God loves you!" is a message men need to know. "If you would know how the Almighty feels toward you, listen to the beating of your own heart and add to it infinity." "Men wondered if God wore an ermined gown, and if His were a jeweled diadem. He

stood before them in a thorn-decked crown, and dragged a cross-tree up a hill for them."

As we present the claims of the gospel—John 3:16 and all it means—the Holy Spirit draws men to believe and receive the gift of salvation. This results in a wonderful relationship with Jesus. Christ draws us to himself. Living in Him and for His glory becomes the grand purpose of life. His magnetism frees us from what is wrong in the world's gravitational pull.

God doesn't drive—He draws by the Holy Spirit when we prayerfully present of the merits of His Son. So for the coming four years and beyond, let's make life a matter of LUC—"Lifting Up Christ!" □

WASTING TIME

*To begin the day in a busy way,
No time for God, no time to pray,
Is to tackle your tasks all alone,
and see them half finished,
the day far gone.*

*To begin the day in a quiet way,
Talking to God and hearing Him say,
"My grace is sufficient for you, My child,"
Is to see work done
in a temperament mild.*

*"No time is wasted in sharpening the axe,"
Says the woodsman, as needed wood be stacks.
Oh, that we were as wise in our way of life.
Taking time to be holy
saves time, saves strife.*

—JOHN F. HAY
Camby, Ind.

Editorially Speaking . . .

by W. E. McCUMBER

NEW YEAR'S RESOLUTIONS

Christmas is past. The tree has been taken down. The wrapping paper has been discarded. Presents are beginning to get what I hope will be a long use. Now it's time once again to think about the New Year and to make a fresh batch of resolutions.

Some people scoff at resolutions. Why bother? So easy to make, so hard to keep, resolutions are merely an exercise in futility. Perhaps so, but I never arrive at the gate of a New Year without a measure of discontent and a real desire to make serious improvements in my character, my behavior, and my service.

I well know that many resolutions are broken before the first leaf is torn from the new calendar. Our human wills are often pitifully weak as we grapple with our shortcomings. If we give up, however, we are settling for permanent defeat. If we keep striving, we are heading for ultimate victory. The person to pity is not the one who resolves, tries, and fails. The person to pity is the one who quits the struggle, who accepts things as they are, who stumbled and then lay in the dust of defeat, refusing to stagger upright and press forward again.

So I still like to make New Year's resolutions. Perhaps you could join me in some of them.

I resolve to pray more, to learn what it means to "pray without ceasing," and to "give myself to prayer." More time spent alone with God, talking to Him, listening to Him, will mean becoming more like Him. A ministry of intercession, in which the soul is poured out in the interest of a lost, broken, and hell-bound world is vital to so many, practiced by so few. God does hear and answer prayer, and I want to pray until the answers are given. This year I would like to discover more fully than ever before what it means to pray "in the Holy Spirit."

I resolve to study more, to broaden and deepen my acquaintance with the written Word of God. The doctrines of our faith are a priceless heritage. To become more proficient in understanding and teaching them is a worthy goal. To spend disciplined hours wrestling with great books and profound thoughts will prepare me better for every encounter with people. I am obli-

gated to know more and to use what I learn for the glory of God and the good of people. The New Year challenges me to love the Lord with all my mind.

I resolve to witness more, to share the glorious gospel of Jesus Christ with others. The news of His victory over sin and death must be published by an ever-increasing variety of methods to an ever-widening circle of persons. "In season and out of season," opportunities should be seized to point sinners to "the Lamb of God who takes away the sin of the world." In this New Year my desire and determination is to be bolder about telling others of the Saviour.

I resolve to encourage more. Most of the people we meet need someone to encourage them. Many would not be lonely, or defeated, or skeptical, or driven to thoughts of suicide if someone cared enough to listen, to advise, to pray, to brace them up at the point of severe stress. Everybody needs somebody. It is too easy to become so engrossed in one's own affairs that others are shunted aside and forgotten. The New Year, like the Jericho Road, has a double peril—that we may be robbed and injured, or that we may pass by without helping those who have been hurt. We tend to draw our circle of love with a narrow compass, enclosing our families and a few choice friends. This year I want to widen the circle and embrace within it some who need a friend to encourage them when the going is rough.

I can sum up all my resolutions into one, to be more like Jesus Christ. In attitudes, in behavior, in the setting of values, in the assignment of priorities to all that makes a claim upon my time and energy, I want to be more like Him. He is the Exemplar. His perfect manhood creates my discontent with myself, and stimulates my resolution to be other and better this year than last.

Ideals? Yes. But if I keep moving in this direction and 1977 should be carved on my tombstone, I will have lived and died a better person for the resolution and the struggle.

One more thing: I resolve to be blithely unintimidated by those who scoff at New Year's resolutions!

□

A SHARED CONCERN

Samuel Hepburn, the late national commander of the Salvation Army, was a friend of mine. He shared

with me a burning concern for his people. He wanted to see a revival of preaching and of holiness. The

The New Year, like the Jericho Road, has a double peril—that we may be robbed and injured, or that we may pass by without helping those who have been hurt.

Army motto of "soup, soap, and salvation," he believed, had been shortened to just soup and soap in the minds of many people. Many thought of the Army only as an agency for social welfare. Deeply disturbed by this, he leaned the weight of a dedicated life against the task of creating a new urgency for the priority of preaching and the message of holiness. It was my privilege to share briefly in the effort to implement his vision.

What Commissioner Hepburn desired for the Salvation Army, I passionately wish for the Church of the Nazarene. Not that we are known for soup and soap! We do too little for the hunger and health of the world. And not that we are unknown for preaching, for ours is a preaching church. But a renewed emphasis on quality preaching and scriptural holiness would be in order in many of our churches.

I well know that our pastors wear many hats. The pastor must pray, study, visit, finance, manage, educate and counsel, to name just some of his responsibilities. But his first assignment is to preach the

Word of God. Before he is a psychologist, financier, or manager, he is a preacher. We are in constant danger, not of false pulpits, but of weak pulpits. Our churches need strong biblical preaching, faithfully done by men who have paid the price in study and prayer to prepare and deliver sound, relevant, challenging expositions of the Word of God.

We especially need to hear clear and compelling sermons that set forth the experience and ethics of holiness. The awesome holiness of God, confronting men with sin-consuming and love-enthroning power, making possible lives of purity and service, should sound like a trumpet blast from our pulpits.

The holiness message is not narrow. It bares the very nature of God, of man, of sin, of redemption, and opens wells of thought too deep to fathom or exhaust. That message, in its biblical dimensions, serves to develop strong, growing, witnessing, spiritual churches.

I pray for a renewal of preaching and of holiness. □

FEATURE WRITERS, 1977

Five gifted and dedicated Nazarenes will supply feature articles for the *Herald* during 1977.

Dr. Ruth Cameron, who heads the English department at Eastern Nazarene College, will share with us a series of articles based upon outstanding days in the Christian calendar. A graduate of ENC and Boston University, she has known since she was a fifth grader that she wanted to teach English literature. She combines biblical, literary, and personal insights to increase our awareness of the meaning of these "red-letter days" in the life of the Church.

Dr. George Privett, dean of student affairs at Nazarene Bible College, will be writing on our quadrennial theme for this year, "Lifting Up Christ, Our Sanctifying Savior." He is an alumnus of Trevecca Nazarene College, Nazarene Theological Seminary, and Vanderbilt University. He gave a number of fruitful years to pastoral ministry before taking up his administrative-teaching assignment at the Bible college.

Dr. Robert Branson, an Old Testament scholar at ENC, is preparing a series of articles on various translations of the Bible into English, from the earliest to the latest. He is a graduate of Bethany Nazarene College, Nazarene Theological Seminary, and Boston

University, and teaches biblical languages and biblical interpretation. By interest, training, and skill he is well qualified to "clue us in" on the English Bible.

Dr. John Chilton, chairman of the history department at Trevecca Nazarene College, will offer a number of biographical articles on the men and women who played a major role in creating our holiness heritage. Mr. Chilton is a graduate of Trevecca and of Peabody College. I was once his pastor, and no finer or more faithful layman exists.

Dr. James Hamilton, from our Nazarene Theological Seminary, will be back. A few years ago he endeared himself to *Herald* readers with practical and provocative articles entitled "Directions." Dr. Hamilton's credentials and qualifications are common knowledge to our church, for in addition to his teaching assignment at the seminary, he has had a broad ministry of evangelism and counseling throughout our denomination.

We welcome the contributions of these talented people, who together with us are first of all Christians, and beyond that, scholars and writers who share with us because they care for us. The *Herald* will be a richer organ because of the deep thought in plain words that they will be providing in 1977. □

DEPARTMENT OF PENSIONS REPORTS RECORD BUDGET PAYMENT

Three records were set in paying the Pensions and Benevolence budget during the 1975-76 assembly year: (1) denominational average, (2) number of districts paying at least 100 percent, and (3) number of districts paying at least 95 percents.

The denominational average was 93.26 percent. This surpassed the previous high of 92.66 set in 1974.

Seven districts paid at least 100 percent of their respective budgets, including the Central Latin American and Western Latin American districts, which were participating in this budget for the first time. Minnesota District paid at least 100 percent for the twelfth consecutive year. Other districts paying at least 100 percent of their Pensions budget include the Canada Pacific, Hawaii, Intermountain, and Alaska districts.

More than one-third (27) of the districts participating in this budget paid at least 95 percent of their respective budgets. For the third consecutive year every district paid at least 90 percent of its Pensions and Benevolence budget.

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percent of its official Pensions and Benevolence budget during the previous assembly year.

Double coverage means that the minister is insured for \$2,000 rather than the face amount of \$1,000. All premiums on this insurance are paid by the Department of Pensions and Benevolence.

Because of the excellent support of the Pensions and Benevolence budget during the 1975-76 assembly year, over 8,400 Nazarene ministers will receive the benefit of double coverage this year. □

OFFICIAL ANNOUNCEMENT

Christian Holiness Association National Convention will convene in Denver, Colo., for its one hundred ninth annual convention, April 12-14, 1977. The Church of the Nazarene may send 50 official representatives to that convention.

I am authorized to issue a call for volunteer ministers and laymen at large who wish to be delegates for the Church of the Nazarene to this convention and attend without expense to the General Board.

If you are interested, please submit your name, address, and the local church of which you are a member, to the General Secretary, Church of the Nazarene, 6401 The Paseo, Kansas City, Mo. 64131. From the names submitted, the delegate committee will select and notify our delegation on or about March 15, 1977.

—B. Edgar Johnson
General Secretary



A new sanctuary and educational unit was added to the State College, Pa., Bethel Church. It was dedicated September 12 by Dr. Roy E. Carnahan, Washington district superintendent. Richard G. Diffenderfer is the pastor.

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Dr. William Vaughters is pouring out the last group of Armand Doll Thanksgiving Rallies orders to Mae Mowen, who is processing them. The book is completed and is now in the mail. **If you have not ordered your copy, do so today.** You'll tingle with excitement and your heart will be blessed as you read these letters from prison by Armand Doll.



The Durban Morningside Church, Republic of South Africa, recently organized a Caravan. Bill Young, general director (l.), is pictured presenting the certificate of organization to the Caravan director, Barret Ulett—flanked by Maidens, Pathfinders, Braves, and Trailblazers. In the background (r.) is Pastor Ian Croudace. The Republic of South Africa now has three thriving Caravan organizations. They are reaching a number of children and families through this ministry, Bill Young reports after returning from a visit to South Africa.

THE MINISTRY OF CHAPLAIN DON HANNAH

Nazarene Army Chaplain Capt. Don Hannah, through his pulpit ministry, Christian films, and personal soul winning, has seen 1,000 persons among the military personnel and their families make commitments to Christ at Fort Benning, Ga., since last Easter.

Each individual who has made a profession has been nurtured through the use of the *Basic Bible Studies*, written by Rev. Charles Shaver and available through the Nazarene Publishing House (VE-80).

Over 200 have received baptism in the local base swimming pool. The training unit commander is Col. Jack Farris. In the picture, Chaplain Hannah is assisted by Colonel Farris in the baptismal service.

There was a Thanksgiving morning service where retired four-star Gen. Ralph Haines gave his Christian testimony and the Singing Speer Family, members of the Church of the Nazarene, gave a one-hour concert. Three thousand attended this event.

Mel McCullough, executive director of the Department of Youth Ministries, indicates this outreach has been unprecedented in his contact with Nazarene chaplains and urges people to pray that there will continue to be a tremendous harvest while the opportunity is open. □



Pictured (l. to r.) are: Col. Jack B. Farris, Jr., First AIT Bde. Commander; Chaplain Don Hannah; and Private Roane (from England).

OF PEOPLE AND PLACES

Dr. Kenneth F. Watson, a 1964 alumnus of Northwest Nazarene College and presently assistant professor of chemistry at the University of Montana in Missoula, Mont., has received a faculty research grant of \$122,394 from the American Cancer Society for an extensive study of cancer-causing agents.

Included in the award is a \$10,000 institutional allowance to the University of Montana to enable Watson to conduct his study over a five-year period. □



Part of the crowd of over 100 men recently baptized



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PICTURE EVENTS FROM THE 1976 CALENDAR

Lawrence W. Durkee, 73, died August 6 at Akron, Ohio. He was a member of Akron First Church and was known as "Mr. Nazarene" in that area. He served his church in many capacities: member of the General Board, ENC trustee, MVNC trustee, district advisory board, district treasurer, local church board, and as Sunday school superintendent. Immediate survivors are his wife, Luie J., and one daughter, Mrs. Joanne Row.



At the recent conventions in Rustenburg, Republic of South Africa, the Durban Morningside Church received awards. Pictured (l. to r.) are: Sunday School Superintendent Bob Jones, honor school plaque; Barret Ulett, teacher of the year; Pastor Ian Croudace; and Fred Petter, missionary president, NWMS award.



Godfred and Norma Lutz, members of the Innisfail, Alberta, church, stopped by to inspect the web press literature products on their way to a Florida vacation.



Marcus and Samuel Van Ameringer, from Hamilton, New Zealand, stopped by in Kansas City during their world tour. The Church of the Nazarene film which had been shown in their local church provided the incentive and interest to see everything pertaining to their church's world headquarters. The cameraman caught them and tour guide, Tammy Hutcheson, looking over the shoulder of one of the staff artists, Kurt Deitsch. Tammy's heavy coat belies the warm welcome they received. Kansas City weather, the last week of November, dictated winter apparel as they went from building to building in the publishing house complex.



Mr. and Mrs. Frank Rice, active lay people from the Lawrence, Kans., First Church close to the University of Kansas, brought Dr. Boonyuen Chiraphongse, Pibulsongkram Teachers College, Phitsanulok, Thailand, for a tour of the publishing house. He has been in the United States the last eight years, completing his master's degree at Northeast Missouri State College and a doctorate in education at Kansas University. He became a Christian three years ago and has been an active witness at the university, his place of employment, and at the church.

The sweeping Tax Reform Act of 1976 calls for careful review of your current estate plans

This new legislation — more complicated and far-reaching than any in decades — affects many previous estate, gift and income tax provisions.

For the committed Nazarene who believes in stewardship through planned giving, immediate attention should be given to this new Act. When personal gifts are part of estate planning, additional consideration should now be given to charitable gifts as a preferred alternative.

This new law, over 1,000 pages long, peppered with ifs, ands and buts is one of the most complicated yet. It is extremely important that every estate plan be reviewed in light of this new law. We suggest you consult soon with your legal and accounting counselors.

For more information, request the current "Financial Guide" prepared by our special tax attorney with an overview of the Tax Reform Act of 1976.



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NAZARENE MATHEMATICIANS AT CANADIAN CONFERENCE

Dr. Billy F. Hobbs, professor of mathematics at Point Loma College, San Diego, and Dr. Samuel L. Dunn, associate professor of mathematics at Seattle Pacific College, Seattle, were invited speakers at the Northwest Mathematics Conference held in Victoria, British Columbia, October 28-30. The Northwest Mathematics Conference is the largest annual gathering of mathematicians and mathematics educators in the northwestern United States and Canada.

Dr. Hobbs, who is on sabbatical leave fall and winter quarter from Point Loma College, had just returned from an international symposium on higher combinatorics in West Berlin and extensive travel in Europe, including visits to a number of Nazarene churches.

Hobbs has read papers at meetings of the American Mathematical Society, the Mathematical Association of America, and the National Council of Teachers of Mathematics. He has been at PLC since 1970. He formerly taught at Purdue University and Olivet Nazarene College. His research area is topological algebra.

Dr. Dunn, a member of Seattle First Church, has been a speaker at several national and regional meetings of the National Council of Teachers of Mathematics. He is a past president of the Puget Sound Council of Teachers of Mathematics.

Dunn, a graduate of ONC, is married to the former Lois Birchard, daughter of missionaries Rev. and Russell Birchard. He has been at Seattle Pacific College since 1968. His research area is ring theory; he is currently writing educational materials dealing with applications of mathematics in economics and operations research.

NEWS OF REVIVAL

Pastor Clair Uitts of the **Elk City, Kans., church** reports a revival with T. E. Holcomb of Houston. "We had a gracious outpouring of the blessed Holy Spirit." □

Pastor Raymond Box reports that Evangelist Jimmy Dell recently held a series of meetings in the **Covina, Calif., church**. "As an aftermath of the meetings, six people have joined the church, five of these new people." □

Pastor Earl L. Kilpatrick reports a good revival with Rev. Gary Haines. "Because of the prayers of 500 prayer partners, along with the interest and prayers of our people here in **Hobbs, N.M.**, God blessed and graced every service. Every evening our altars were lined with seekers, and the whole church has experienced spiritual renewal." □

Pastor Gary Seager of **Tuttle, N.D., church** reports that in a town of less than 250 people, a recent revival with Evangelist Bob Mickey; his wife, Ida Mae; and daughter, Marcella, brought

a Friday night attendance of 93 and a Sunday night service with 106 in attendance. "We averaged 66 over seven services. The results of this revival will be long lasting in our community." □



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 IDE, GEORGE FAMILY. (R) 1405 E. Hatch, Sturgis, Mich. 49091 (full-time)
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 IRWIN, ED. (C) 7459 Davis Mill Cr., Harrison, Tenn. 37341

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- LONG, WILMER A. (R) R.D. #2, New Florence, Pa. 15944 (full-time)
- LOWN, A. J. (C) c/o NPH*
- ♦LUSH, RON & MYRTLEBEL. (C) c/o NPH*
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- McDONALD, CHARLIE. (C) Rte. 1, Box 308, Dale, Tex. 78616
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- ♦SHOMO, PHIL & MIRIAM. (C) 517 Pershing Dr., Anderson, Ind. 46011
- SHUMAKE, C. E. (C) P.O. Box 1083, Hendersonville, Tenn. 37075
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- ♦SLATER, GLENN & VERA. (C) 320 S. 22nd St., Independence, Kans. 67301
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EVANGELISTS' SLOTS

As reported to Visual Art Department, Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141.

Being must come before doing. Once the Christian discerns his full relationship with his Lord, it will be quite natural for him to desire to be a channel for the outflowing of "rivers of living water."

- ANDREWS, GEORGE: Monroeville, Ala., Jan. 25-30
 BAILEY, C. D.: Many, La., Jan. 11-16; New Albany, Ind., Jan. 18-23; Mackey, Ind. (1st), Jan. 31—Feb. 6
 BAKER, RICHARD: Vienna, W.Va., Jan. 4-9; Hinton, W.Va., Jan. 11-16
 BELL, JAMES R. & JEAN: Sherman, Tex. (1st), Jan. 22-23; Gainesville, Tex., Jan. 25-30
 BERTOLETS, MUSICAL: West Palm Beach, Fla., Jan. 12-16
 BLUE, DAVID & DANNA: S.E. Okla. Dist. (Arpelar Zone Indoor Camp), Jan. 4-9; Springfield, Ill. (1st), Jan. 11-16; Tenn. State Concert Tour, Jan. 18-23; Roanoke, Va. (Laymen's Retreat), Jan. 28-30
 BOHI, JAMES: Perryton, Tex., Jan. 19-23; Harlingen, Tex. (indoor camp), Jan. 25-30
 BOND, GARY C.: Cleveland, Miss., Jan. 4-9; Huntington, W.Va. (Walnut Hills), Jan. 11-16; Waynesboro, Va., Jan. 18-23; Fostoria, Ohio, Jan. 25-30
 BUCKLEY-BURKE EVANGELISTIC TEAM: Chesterton, Ind., Jan. 4-9; Bradley, Ill. (Social Brethren), Jan. 11-16; N.E. Ind. Dist. (Wabash Zone Youth), Jan. 18-23; N.E. Ind. Dist. (Fl. Wayne Zone Youth), Jan. 24-30
 CANEM, DAVID: Jonesboro, Ga., Jan. 30—Feb. 6
 CAUDILL, STEVE & SUE: South Charleston, W.Va. (Grace), Jan. 4-9; Riviera Beach, Fla. (Faith), Jan. 11-16; Nacogdoches, Tex. (indoor camp), Jan. 18-23; Dayton, Ohio (indoor camp), Jan. 26-30
 CAYTON, JOHN: Woodsville, N.H., Jan. 14-16; Plattsburgh, N.Y. (Wes. Youth), Jan. 19-23; Morley, N.Y. (Wes.), Jan. 25-30
 CLARK, GENE: Ironton, Ohio (Elm St.), Jan. 18-23; Freedom, Pa., Jan. 25-30
 CLIFT, NORVIE: Costa Mesa, Calif., Jan. 9-16; Seattle, Wash. (Meadowbrook), Jan. 18-23; Boise, Ida. (Euclid Ave.), Jan. 25-30
 CLINE, JERRY: Campbellsville, Ky., Jan. 4-9; Dyersburg, Tenn. (1st), Jan. 11-16; Georgetown, Ill. (1st), Jan. 18-23; Bowling Green, Ky. (Sal. Army), Jan. 25-30
 COBB, BILL & TERRI: Nashville, Tenn. (College Hill), Jan. 9-12; Bourbonnais, Ill. (College), Jan. 30
 COX, CURTIS B.: Evangelistic Tour, Hawaiian Islands, Jan. 10—Feb. 6
 CRABTREE, JAMES: New Castle, Ind. (Southside Indoor Camp), Jan. 18-23
 DAMERON, GARY M.: Kansas City, Mo. (Summit View), Jan. 24-30
 DARNELL, H. E.: Greensburg, Ind., Jan. 3-9; Springfield, Ill., Jan. 13-23; Moberly, Mo., Jan. 24-30
 DELL, JIMMY: Apache Junction, Ariz. (1st), Jan. 2; Brush, Colo. (1st), Jan. 6-9; Roswell, N.M. (1st), Jan. 13-16; Atascadero, Calif. (1st), Jan. 19-23; Yuma, Ariz. (1st), Jan. 26-30
 DENNIS, DARRELL & BETTY: Oxford, Ind., Dec. 30—Jan. 2; Indianapolis, Ind. (Ritter Ave.), Jan. 4-9; Monroe, Ind. (Union), Jan. 12-23; Speedway, Ind., Jan. 25-30
 DISHON, MELVIN: Florida, month of Jan.
 DIXON, GEORGE & CHARLOTTE: Avondale, Ariz. (1st), Jan. 4-9; N. Amer. Ind. Dist. Tour, Jan. 11-23; Somerton, Ariz., Jan. 25-30
 DOSS, J. W.: Doyle, Tenn., Jan. 3-9; Bessemer, Ala., Jan. 12-23; Sulphur Springs, Ala., Jan. 24-30
 DUNNIRE, RALPH & JOANN: Pearl River, La., Jan. 4-9; Clarksdale, Miss. (1st), Jan. 18-23; Concord, N.C., Jan. 25-30
 EDWARDS, TERRY: Malden, Mo. (youth rev.), Jan. 18-23; Andalusia, Ala., Jan. 25-30
 ELLINGSON, R. LEE: Milesburg, Pa. (God's Missionary), Dec. 31—Jan. 2; Clermont, Ind., Jan. 4-9; Lititz, Pa. (Evang. Chr.), Jan. 10-16; Smyrna, Ga., Jan. 18-23; Savannah, Ga. (Bloomingdale), Jan. 25-30
 ELLWANGER, C. WILLIAM: Houston, Tex. (Woodsdale), Jan. 4-9; Houston, Tex. (Friendswood), Jan. 11-16; Midland, Tex. (1st), Jan. 18-23; Fort Worth, Tex. (River Oaks), Jan. 25-30
 EVERLETH, LEE: Wapakoneta, Ohio (Indian Lake Northside), Jan. 5-12
 FISHER, C. WILLIAM: Manteca, Calif., Jan. 9-16; Oakdale, Calif., Jan. 18-23; Chula Vista, Calif., Jan. 25-30
 FORTNER, ROBERT E.: Chrisman, Ill. (1st), Jan. 28-30
 FRODGE, HAROLD: Grand Forks, N.D., Jan. 17-23; Sawyer, N.D., Jan. 24-30
 GANTHROP, WAYLAND & JOAN: Monticello, Ill., Jan. 25-30
 GRAVAT, HAROLD: Paso Robles, Calif., Dec. 31—Jan. 9; Tehachapi, Calif., Jan. 9-16; Terra Bella, Calif., Jan. 23-30
 GREEN, JAMES & ROSEMARY: Zephyrhills, Fla. (1st), Jan. 2-9; St. Petersburg, W.Va. (1st), Jan. 11-16; Springfield, Ohio (High St.), Jan. 18-23; Parkersburg, W.Va. (1st), Jan. 25-30
 GRINDLEY, GERALD & JANICE: Blissfield, Mich. (Un. Br.), Jan. 2-9; Lakeland, Fla. (Lakeside), Jan. 18-23; Tampa, Fla. (Sulphur Springs), Jan. 25-30
 HAINES, GARY: Dayton, Ohio (N.W. Ohio Teen-O-Rama), Jan. 8; Kankakee, Ill. (College), Jan. 9; Galesburg, Ill. (1st), Jan. 11-16; Greencastle, Ind. (1st), Jan. 18-23; Mt. Vernon, Ohio (MVNC), Jan. 24 p.m.—25 a.m.; Owosso, Mich. (1st), Jan. 25 p.m.—30
 HALL, CARL M.: Montgomery, Ala. (Capitol City Hol. Conv.), Jan. 11-16; Nacogdoches, Tex. (1st—indoor camp), Jan. 18-23; Covington, Ky. (Latonia Wes. Hol. Conv.), Jan. 26-30
 HANCE, RAY: Nederland, Tex., Jan. 18-23; Wichita, Kans. (Indian Hills), Jan. 28-30
 HANCOCK, BOYD C.: Arlington, Va. (Calvary), Jan. 11-16; Williamsburg, Va. (1st), Jan. 18-23
 HAPPINESS SINGERS: Lakeland, Fla. (Lakeside), Jan. 18-23
 HICKS, JOHN DAVID: Sault Ste. Marie, Ont., Jan. 7-9; Brownvale, Alta., Jan. 14-16; Red Deer, Alta. (1st), Jan. 28-30
 HOLLEY, C. C.: West Branch, Mich. (Community), Jan. 11-16; Mattoon, Ill. (Trilla Meth.), Jan. 19-30
 HOLLOWAY, WARREN O.: Lafayette, La., Jan. 4-9; Panama City, Fla. (Parkway), Jan. 11-16; Panama City, Fla. (1st), Jan. 18-23; Daytona Beach, Fla. (1st), Jan. 25-30
 HOOTS, BOB: Princeton, Fla. (1st), Jan. 4-9; Chattanooga, Tenn. (1st), Jan. 12-16; Virginia Beach, Va. (Tidewater Central Indoor Camp), Jan. 18-23; Parkersburg, W.Va. (1st), Jan. 25-30
 INGLAND, WILMA JEAN: Wellsville, Ohio, Jan. 3-9; Hollywood, Fla. (Wes.), Jan. 17-23
 IRWIN, ED: Jeffersonville, Ind. (Un. Meth.), Jan. 11-16; Centerville, Ind., Jan. 23-30
 JACKSON, CHUCK & MARY: Lanett, Ala., Jan. 10-16; Thaxton, Miss. (Union), Jan. 22-23; Ft. Scott, Kans. (1st), Jan. 28-30
 JACKSON, PAUL & TRISH: Cody, Wyo. (1st), Jan. 19-23; Sheridan, Wyo. (1st), Jan. 26-30
 JANTZ, CALVIN & MARJORIE: Harrison, Ohio, Jan. 11-16; Charleston, S.C. (St. Andrews), Jan. 18-23; Catlett, Va., Jan. 25-30
 JEWETT, LARRY & PAT: Many, La. (1st), Jan. 11-16; New Iberia, La. (1st), Jan. 18-23
 JOHNSON, RON: Concerts on N.W. Dist., Jan. 9; Concerts in St. Louis, Mo., Jan. 16 & 23; St. Louis, Mo. (Hoi Crus.), Jan. 17-21; Concerts in Intermountain Dist., Jan. 30
 KRATZ, ELTON & KAY: Shenandoah, Ia., Jan. 8-9
 LASSELL, RAY: St. Petersburg, Fla. (camp), Jan. 6-16; Somerville, Ind., Jan. 18-23; Marshall, Ill., Jan. 25-30
 LAXSON, WALLY & GINGER: Washington Ct. Hse., Ohio (Chr. Un.), Jan. 1; Pascagoula, Miss. (1st), Jan. 4-9; Jackson, Miss. (1st), Jan. 10-14; New Castle, Ind. (indoor camp), Jan. 18-23
 LECKRONE, LARRY: Clearwater, Fla. (1st), Jan. 25-30
 LEMASTER, BEN: Los Angeles, Calif. (1st), Jan. 5-9
 LESTER, FRED: Conroe, Tex., Jan. 15-23
 LOMAN, LANE & JANET: Calvert, Ala., Jan. 4-9; High Point, N.C. (Calvary), Jan. 12-15; Glen Alpine, N.C. (EMC), Jan. 16-23; Madison, Ala., Jan. 25-30
 LUSH, RON: Phoenix, Ariz. (1st), Jan. 19-23; Montrose, Calif., Jan. 26-30
 MANLEY, STEPHEN: Princeton, Fla., Jan. 4-9; Riviera Beach, Fla. (Faith), Jan. 11-16; Venice, Fla., Jan. 18-23; Orlando, Fla., Jan. 25-30
 MARLIN, BEN F.: Southern Fla., Jan. 4-23; Albany, Ga., Jan. 25-30
 MARTIN, PAUL: Moscow, Ida. (1st), Jan. 3-9; Roanoke, Ala. (Chattahoochee Valley Zone Indoor Camp), Jan. 10-15; Calgary, Alta., Jan. 18-23; Swaziland, Africa, Jan. 24—Feb. 6
 McABEE, JIM: Indianapolis, Ind. (Bridgeport), Jan. 14-16; Henderson, Ky. (1st), Jan. 21-23; Huntingburg, Ind., Jan. 25-30
 McKINNEY, ROY T.: Fairview, Tenn., Jan. 25-30
 McWHIRTER, STUART: Winston-Salem, N.C., Jan. 11-16; Parkersburg, W.Va. (Christ Mem.), Jan. 20-23; Dayton, Ohio (city-wide), Jan. 26-30
 MERRITT, HERBERT & ANN: Carbon Hill, Ala. (Pres.), Jan. 25-30
 MILLHUFF, CHARLES: Iatan, Mo., Jan. 2; Springfield, Ill. (1st), Jan. 11-16; N.E. Okla. Dist., Jan. 19-23
 MONTGOMERY, CLYDE: Nassau, Bahamas, month of Jan.
 MULLEN, DeVERNE H.: Reserved, Jan. 2-23; Halifax, N.S. (Wes.), Jan. 25-30
 NEFF, LARRY & PAT: Chattanooga, Tenn., Jan. 2; Eau Gallie, Fla., Jan. 4-9; Florida Area, Jan. 11-16; Lakeland, Fla. (Lakeside), Jan. 18-23; Florida Area, Jan. 25-30
 NEUSCHWANGER, ALBERT: Hot Springs, Ark. (Richard St.), Jan. 25-30
 OVERTON, BILL: Florida Dists. (Home Missions), month of Jan.
 PASSMORE EVANGELISTIC PARTY: New Wilmington, Pa. (Un. Br.), Dec. 28—Jan. 2; Pine Bluff, Ark., Jan. 18-23; Bethany, Ky. (Children's Home), Jan. 25-30
 PECK, JOHN: Holly, Colo., Jan. 11-16
 PEMBLE, AL: Tuscaloosa, Ala. (1st), Jan. 4-9; Eldon, Mo. (1st), Jan. 11-16
 PERDUE, NELSON: Cridersville, Ohio, Jan. 4-9; Leipsic, Ohio, Jan. 11-16; St. Paris, Ohio, Jan. 18-23; Springfield, Ohio (Maplewood), Jan. 25-30
 PHILLIPS, GENE E.: Clinton, Ia. (Calvary), Jan. 11-16; Minford, Ohio, Jan. 25-30
 PIERCE, BOYCE & CATHERINE: Clearwater, Fla. (Central), Jan. 18-23
 PORTER, JOHN R.: Jasper, Tex. (Wes. Chapel), Jan. 4-9; Kilgore, Tex. (1st), Jan. 16-23; Southaven, Miss. (1st), Jan. 27-30
 QUALLS, PAUL: Florida Dists., month of Jan.
 ROACH, DOUGLAS F.: Nederland, Tex., Jan. 24-30
 ROBERTSON, JAMES H.: Atlanta, Tex., Jan. 25-30
 SCHMELZENBACH, ELMER: Sapulpa, Okla. (1st), Jan. 7-9; Fort Worth, Tex. (White Settlement), Jan. 12-16; Pompano Beach, Fla., Jan. 19-23; Waco, Tex. (Trinity Heights), Jan. 26-30
 SHEA, A. J.: Greentown, Ohio, Jan. 2-9
 SHUMAKE, C. E.: Taylor, Mich., Jan. 25-30
 SMITH, C. HASTINGS: Phoenix, Ariz. (Orangewood), Jan. 19-23; Riverside, Calif. (Arlington Ave.), Jan. 25-30
 SMITH, OTTIS & MARGUERITE: Key Largo, Fla., Jan. 18-23
 SMITHS, SINGING: Naples, Fla., Jan. 20-25
 STAFFORD, DANIEL: Lima, Ohio, Jan. 6-9; Indianapolis, Ind. (indoor camp), Jan. 10-16; West Palm Beach, Fla., Jan. 20-30
 STEGALL, DAVE: Carnegie, Okla., Jan. 4-9; Beachgrove, Ind., Jan. 11-16; Moore, Okla., Jan. 18-23; Lawton, Okla., Jan. 25-30
 STEWART, PAUL: Cocoa, Fla. (1st), Jan. 18-23
 STRICKLAND, RICHARD L.: South Charleston, W.Va. (Grace), Jan. 4-9; Akron, Ohio (area crus.), Jan. 11-16; Christiansburg, Ohio (CCCU), Jan. 18-23; Newell, W.Va. (Glendale), Jan. 16-23; Madison, Ala., Jan. 25-30

NOTE: The evangelists' slates are printed in the *Herald* monthly. The full directory is published monthly in the *Preacher's Magazine*.

Jan. 25-30
SWEENEY, ROBERT & EULETA: Lexington, Ky. (Lafayette), Jan. 15-16
THORNTON, RON & BONNIE: Marshall, Mo. (youth), Jan. 11-16; Wichita, Kans. (Bel Aire), Jan. 18-23; Keokuk, Ia. (youth), Jan. 27-30
TUCKER, BILL & JEANETTE: Cumberland, Md. (1st), Jan. 11-16
TUCKER, RALPH: Tulsa, Okla. (S.W.), Jan. 10-16
TURNOCK, JOHN J.: Casey, Ill. (1st), Dec. 26—Jan. 2; Paulding, Ohio, Jan. 4-9; Okemah, Okla., Jan. 11-16; Tishomingo, Okla., Jan. 18-23; Denton, Tex., Jan. 24-30

VARIAN, WILLIAM: Springfield, Ill. (South Side), Jan. 4-9; Coolidge, Ariz. (1st), Jan. 12-16; Phoenix, Ariz. (Westdale), Jan. 18-23; Tampa, Fla. (1st), Jan. 25-30
WADE, E. BRUCE: Johnson, Kans. (Bethel), Jan. 4-9; Midwest City, Okla. (1st), Jan. 11-16; Atlanta, Tex. (1st), Jan. 25-30
WALKER, LAWRENCE: Seminole, Fla. (1st), Jan. 25-30
WELCH, W. B.: Stuart, Okla. (Friendship), Jan. 23-30
WEST, C. EDWIN: Richmond, Calif. (1st), Jan. 4-9; Simi Valley, Calif. (1st), Jan. 12-16; Lancaster, Calif. (Valley View), Jan. 19-23; Pontiac, Mich., Jan. 26-30
WILLIAMS, LAWRENCE: Soldotna, Alaska, Jan. 31—Feb. 6

WISE, DAVE: N.E. Ind. Dist. (retreat), Jan. 7-9; Ft. Recovery, Ohio (1st), Jan. 11-16; Painesville, Ohio (1st), Jan. 18-23; Churubusco, Ind., Jan. 26-30
WISEHART, LENNY & JOY: Vandalia, Ohio, Jan. 4-9; Rockford, Ill. (Blackhawk Trav. Zone), Jan. 11-16; Olathe, Kans. (College), Jan. 19-23; Streator, Ill. (1st), Jan. 25-30
WYLIE, CHARLES: Arkansas City, Kans. (1st), Jan. 4-9; Monahans, Tex. (1st), Jan. 11-16; Post, Tex. (1st), Jan. 18-23; Tahlequah, Okla. (1st), Jan. 25-30
WYRICK, DENNIS E.: Louisville, Ky. (Southside), Jan. 11-16; Dalton, Ga. (1st), Jan. 18-23; Winter Haven, Fla. (1st), Jan. 25-30

SOUTH AFRICAN DISTRICT ASSEMBLY

The twenty-seventh annual district assembly of the South African District was recently held. Even the concluding Communion service was a time of the outpouring of the Spirit of God on pastors and people alike. "In a spontaneous move following the benediction, the altar of the assembly hall was lined with preachers crying for a moving of God in their lives and their churches across the land." The messages and instruction from Dr. Kenneth Rice and Rev. William Young brought enrichment and understanding of the Christian education task.

In the week which followed the assembly, Dr. and Mrs. Rice, Rev.

Young, and Dr. Mel-Thomas Rothwell conducted a seminar for pastors across the district. Christian education and the doctrine of holiness were the subjects of the seminar.

The assembly revealed a 5.6 percent growth in membership, and an 8.71



Pictured (l. to r.) are Dr. Kenneth S. Rice, District Superintendent and Mrs. David Whitelaw.

percent increase in giving for all purposes. Giving for general purposes, that is, giving for General Budget and approved 10 percent specials, increased by 32.98 percent to a total of \$43,667.36. This was accomplished by the vision carried by our local churches.

Giving for the college increased by 12.64 percent. But the greatest increase was in district giving, with 84.49 percent.

District Superintendent David Whitelaw has led the district during these past two years. The pastors have responded both to general and district church leadership. "Above all else we want to lift up Jesus Christ to the peoples of southern Africa." □

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TIPS

HERS
CHILDREN'S MINISTRIES THROUGH NJF



Mr. William McNutt, Marietta, Ohio, celebrated his one hundred and fourth birthday on October 15. Sunday, October 17, Pastor Paul M. Berger presented Mr. McNutt with a certificate in honor of his birthday and his faithful attendance at Marietta First Church. Grandpa McNutt rides the church bus to Sunday school and church. He says quite often, with a twinkle in his eye, "I'm not old; my body is just wearing out." Pictured (l. to r.) are: Thelma Mugrage, Mr. McNutt, Gene Mugrage, and Norma Rice. (The Mugrages and Norma Rice are bus workers.)



On November 7 the Gridley, Calif., church dedicated their new church building. The special speaker was Dr. W. Shelburne Brown, president of Point Loma College. Former pastors present were Rev. Floyd Hughes, Rev. Luther Logston, and Rev. Louis Ricci. The building was begun and virtually completed under the ministry of Rev. Ricci. Rev. Gene Chambers assumed the pastorate of the church May 16, 1976. The seating capacity of the auditorium is 220. The building contractor was Lester Finney of El Cajon, Calif.

MOVING MINISTERS

ROBERT M. ALDRICH from Liberal, Kans., to Salina (Kans.) Belmont
LARRY BLIGHT from associate, Arlington (Va.) Calvary, to associate, Merced (Calif.) First
GEORGE CAMP to Canyon, Tex.
RALPH CORUM from Exeter, Calif., to associate, Fresno (Calif.) First
CARL E. CRUSE from Payson, Ariz., to Phoenix (Ariz.) Immanuel
CARL DAVIS from Lizemores, W.Va., to Gallagher, W.Va.
PAUL DRAKE from Shelbyville (Ind.) Immanuel to Indianapolis (Ind.) South Keystone
CLEO D. ELSBERRY from Burlington, Colo., to Glenwood Springs, Colo.
ERNEST FARMER to Borger (Tex.) Trinity
MERRILL GEARHART to Central City, Ky.
LEWIS W. GOULD to Saginaw (Mich.) Burke Memorial
J. C. HAUN from Owensboro (Ky.) Second Street to evangelism
BYRON HISSOM from East Bank, W.Va., to Smith Creek, W.Va.
BILLY HODGES to Burleson, Tex.
ARNETT HUGHES to Lizemores, W.Va.
DENNIS M. JOHNSON from Summerville, S.C., to Rock Hill (S.C.) Emmanuel
JESSE L. KEENAN from Parsons, W.Va., to Alum Creek, W.Va.
RICHARD KENNEDY from Hamlin, W.Va., to Charleston (W.Va.) West Side
GEORGE W. LILLY to Hamlin, W.Va.
THOMAS McCLAIN from evangelism to Council Bluffs (Ia.) Community
TERRY McCORRY to Braidwood, Ill.
J. E. McGAREY from Knox, Pa., to Versailles, Ky.
KENNETH MAZE to Bell, W.Va.
VIRGIL MILBURN from Chandler, Okla., to Andrews, Tex.
JOHN L. MORAN from Waverly, N.Y., to Owego, N.Y.
JAMES A. MORRIS from Boones Mill, Va., to associate, Greenville (S.C.) First
DAVID M. PHILLIPS from associate, Brea, Calif., to Sunnymead, Calif.
ELVIN M. POWERS from Monroe (Mich.) First to Ferndale, Mich.
JOHN F. RASCH to Gaylord, Mich.
BAYSE REEDY to associate, Lansdale (Pa.) Immanuel
ROBERT RHODABARGER to Floydada, Tex.
HARRY RUCKER to Burnwell, W.Va.
ROBERT SCHEIFERS from Nazarene Bible College, Colorado Springs, Colo., to Butte, Mont.
CLIFFORD SELF from associate, Phoenix First, to associate, Visalia (Calif.) First
WAYNE SISIL from Nazarene Bible College,

Colorado Springs, Colo., to Indianapolis (Ind.) Mars Hill

TERRY SOLINA to Ronceverte, W.Va.
DAVID J. SPARKS from associate, Rochester (N.Y.) Calvary, to Dover (Del.) Calvary
E. H. STENGER from Girard, Ohio, to Fox Lake, Ill.
GARY WHITE from Salina (Kans.) Belmont to Springfield (Mo.) Scenic Drive
MICHAEL A. WHITELEY to Corpus Christi (Tex.) Arlington Heights
JOHN R. WILLIAMSON from Langley, S.C., to New Albany, Ind.
ROBERT J. WILSON from evangelism to Cowan, Tenn.
RAY WHITEMAN to Point Pleasant, Va.

CORRECTION

for September 1, 1976:

BERNARD BOYERS is employed in secular work at Mannington, W.Va. Rev. Robert Green remains the pastor at Mannington.

RECOMMENDATION

REV. GARY DAMRON is entering the field of evangelism as a promising young evangelist. I heartily recommend him to our pastors and churches everywhere. Rev. Damron carries a burden for souls. He is a capable preacher, a good singer, and works well with young people. He may be contacted: Rev. Gary Damron, 9051 Grand, Kansas City, Mo. 64114 (816-361-8858).—Aleck G. Ulmet, Kentucky district superintendent.

I recommend REV. BILL HESS as an evangelist in the Church of the Nazarene without reservation to our pastors and churches. He is loyal to the church, its positions and traditions. He may be contacted at 601 N. Broadway, Cleveland, Okla. 74020.—W. T. Dougharty, Northeast Oklahoma district superintendent.

VITAL STATISTICS

DEATHS

DR. FORREST W. BARTHOLOMEW, 87, of Portland, Ore., died Sept. 12. The memorial service was conducted by Rev. Ralph E. Niel and Rev. Lowell Ellis. Survivors include his wife, Lena; one daughter, Mrs. Margaret Gray; three sons, Elvin C., F. W. Bartholomew, Jr., and George A. Pierce; seven grandchildren; and four great-grandchildren.

G. RAYMOND BLANN, 68, died Oct. 12 at Baltimore, Md. Memorial services were conducted by Rev. George E. Teague. Survivors include a daughter, Miss Shirley Blann; a son, Harold; and two sisters.

GEORGE CHESEMORE died Nov. 10 at Seal Beach, Calif. He is survived by his wife, Etta; two daughters, Mrs. C. J. (Carol) Coons, Mrs. R. F. (Camille) Molyneux; one son, James Richard; two sisters; and eight grandchildren.

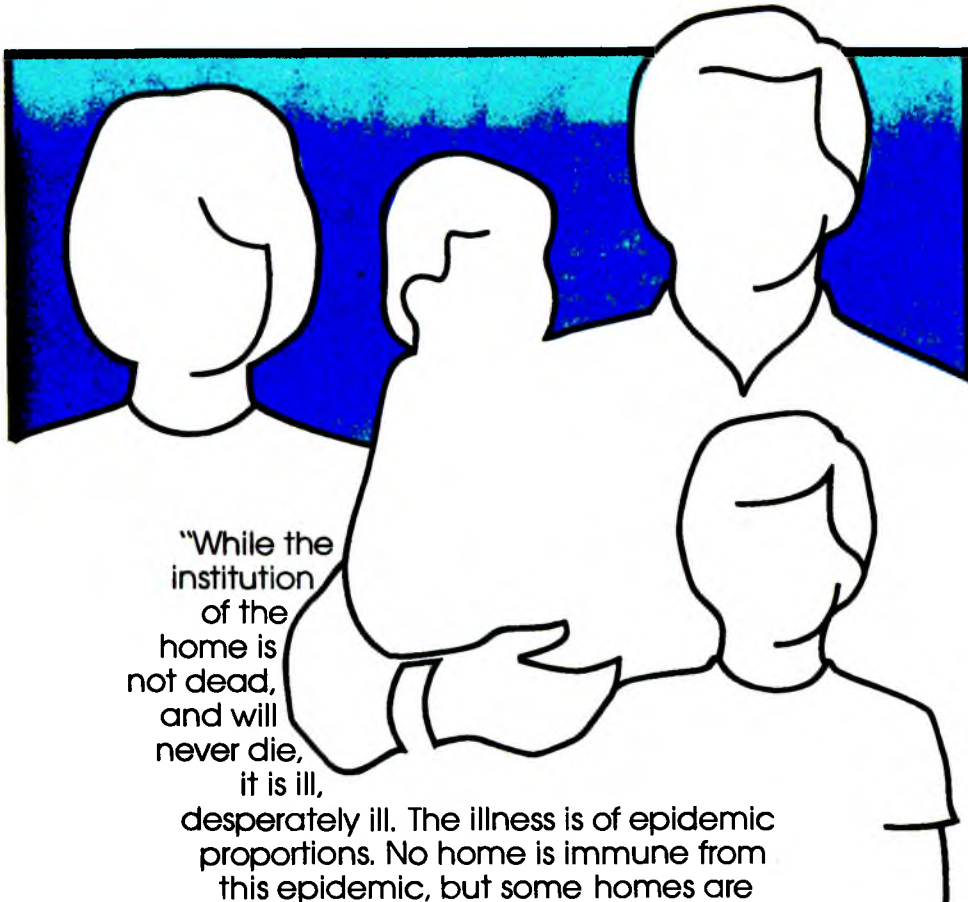
GLADYS E. COLLINS, 55, died Nov. 12 at Kankakee, Ill. Funeral services were conducted by Rev. Bill Draper and Dr. Forrest Nash, district superintendent. Surviving are her husband, Bill; four daughters, Carol, Peggy, Judith, and Christine; one son, William, Jr.; her mother, Mrs. Mae Hodges; and two brothers.

MRS. KATHLEEN ANN (HOSKINSON) DYRE, 21, died July 5 at Kent, Wash. Services were conducted by Rev. Steven Fletcher and Rev. Thomas Campbell. She is survived by her husband, Alfred; her parents, Rev. and Mrs. Gene Hoskinson of Canada; and two sisters.

MISS MARTHA ENNS, 61, died Oct. 27 at Hooker, Okla. She is survived by five sisters and six brothers.

CAPT. LEWIS E. HASSELL, 36, died Oct. 24 at Ft. Campbell, Ky. Funeral services were held at Erin, Tenn., and graveside services at Nashville, Tenn. He is survived by his wife, Thea; sons, Lewis and Jon; daughter, Diane; two brothers; and one sister.

FON A. MILLER, 76, died at Greenfield, Ind., Nov. 2. Funeral services were conducted by



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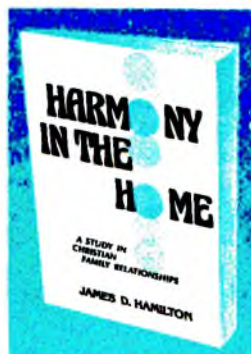
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Rev. Leon Davis and Rev. John Hay. Survivors include his wife, Blanche, and a daughter, Mrs. Harry Hardin.

REV. S. FRANK MOSS, 69, died Nov. 17 at Ft. Worth, Tex. Funeral services were conducted by Rev. Lee Steele. He is survived by his wife, Mrs. Dorothy Moss; one son, Stephen; and two brothers.

ERNEST NORWOOD, 81, died Nov. 3 in Ewing, Neb. He leaves his wife, Hazel; a son, Leonard; and several grandchildren and great-grandchildren.

LUCY KEMPER REX, 84, died June 17 in Live Oak, Fla. Funeral services were conducted by Rev. Curtis Carlton and Rev. W. H. Gray. She is survived by three daughters, Misses Lucy and Mary Edna Rex and Mrs. Ernestine Land; one son, William; and three stepsons, Glenn, Wilbur, and Ralph.

MR. LEWIS ESTER SPEAR, 69, died in Lawrenceburg, Tenn., on Sept. 12. His funeral was conducted by Revs. E. J. Osborne and Elzie Smithson. He is survived by his wife, Mrs. Ruthie Mae Grisham Spear; three daughters, Miss Ruby Spear, Mrs. Thomas N. (Pauline) Wiley, and Mrs. Joe (Ann) Harrison; one son, Gerald; three grandsons; four granddaughters; and two great-granddaughters.

BIRTHS

to RONALD AND LINDA (WATSON) EADS, Monroe, Ohio, a girl, Heidi Lynn, Nov. 19

to REV. MIKE AND BETSY (BAYES) LEGG, Mt. Vernon, Ohio, a girl, Christina Renee, Apr. 29

to ROGER AND FAITH (BRADLEY) MARLOWE, Lakeland, Fla., a boy, Jaret Ray, Oct. 13

to PAUL AND LINN (MORSE) MOORE, Lake Worth, Fla., a girl, Starr Linn, Nov. 15

to JACK AND KAY (THOMAS) MYERS, Florence, S.C., a boy, Joseph Jack Myers, Sept. 16

to ROBERT AND JOYCE PEARS, Stoneboro, Pa., a boy, David Lee, Oct. 11

to REV. RON AND NELLIE (WELCH) SCHAEFFER, Mercer, Pa., a girl, Heather Denise, Nov. 16

to REV. BILL AND BECKY SELVIDGE, W. Lafayette, Ind., a boy, Jeremy William, Nov. 19

to HOWIE AND CAROL (WOOD) STEWARD, Boise, Ida., a girl, Collette Joy, Nov. 19

to RONALD AND TINA (PALMER) STORMER, Mercer, Pa., a boy, Ronald Wayne, Jr., July 18

to LES AND KAREN (HARTNESS) TURNER, Las Animas, Colo., a girl, Sharla Dawn, Nov. 5

to DENNY AND BECKY (MUNN) WADSWORTH, Lennon, Mich., a boy, Jeremy Scott, Sept. 13

to REV. DAVID AND JANET (BENSON) WRIGHT, Sandwich, Ill., a boy, Jonathan David, Nov. 14

"Showers of Blessing"

PROGRAM SCHEDULE

January 2
"Peril of Descent"
by Chuck Millhuff

January 9
"My Book"
by Chuck Millhuff

January 16
"What I Believe"
by Chuck Millhuff

NEWS OF RELIGION

CHRISTIAN WHO OPPOSED USSR REGIME FINDS "LITTLE RESPONSE" IN THE WEST. Anatoli Levitin-Krasnov, a Christian writer from the Soviet Union now living in the West, says it is "shameful" that the "religious persecution in the Soviet Union has stirred so little response in the West."

"How can Christian people remain unmoved when, in this twentieth century, some 50 or 60 million believers are being subjected to religious discrimination" in the Soviet Union, he asked in an interview appearing in the October issue of *Underground Evangelism*.

Mr. Levitin-Krasnov was allowed to leave the Soviet Union in 1974, after several years of outspoken religious dissent. The Russian Orthodox journalist spent 10 years in Soviet prisons. □

METHODIST BISHOP FINDS THE U.S. A VERY DIFFERENT MISSION FIELD. In New York, a former Methodist bishop from Bolivia said that America is a particularly difficult mission field because most people think they have either accepted or rejected the gospel without really understanding it.

Rev. Mortimer Arias told the National Evangelism Symposium of the United Church of Christ's Board for Homeland Ministries that "the more I think of it, the more reinforced is my impression that this is one of the most serious obstacles for a biblical evangelism in this country."

Mr. Arias asked, "How can you evangelize people who consider themselves as Christians? How can you evangelize through millions of Christians who assume that they have received the gospel and that they are bearers of the Good News, but who are not at all excited about it?" □

SOUTHERN BAPTISTS OPEN HEARINGS ON "OFFENSIVE" TELEVISION SHOWS. Offensive programs can be removed from television most effectively by complaining to the sponsors of the shows, persons testifying at an Arlington, Tex., public hearing on television and morality said.

Among programs singled out as being particularly offensive were: "Starsky and Hutch," "The Streets of San Francisco," "Baretta," "Police Woman," "Police Story," and "The Rookies." They were described as "violence-prone."

The hearing, the first of a series sponsored by the Christian Life Commission of the Southern Baptist Convention, drew testimony from 15 persons representing a wide range of backgrounds.

Forrest Smith, a Dallas attorney and father of five, and former chairman of the Texas Youth Council, suggested that concerned citizens go directly to President-elect Jimmy Carter with the problem. □

BRITAIN NOW A MISSION FIELD, ARCHBISHOP OF YORK WARNS. The Church of England is still training men for "a situation that no longer exists" and should invest more of its funds to train its clergy, according to Archbishop Stuart Blanch of York.

The archbishop, who is primate of the Anglican Church's Northern Province, also told its General Synod at its fall session in London:

"It is no longer the case of 99 in the fold and 1 in the wilderness. We are no longer in an exclusively pastoral situation but in a missionary one."

This condition should affect the selection and training of ordination candidates, he stressed. □



THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

■ My question concerns oath-bound secret orders and our church's refusal to accept people into its membership who belong to these orders. Having been in the ministry only a year, I have already been confronted with this problem and have lost a prospective member as a result. It seems that we are one of the few denominations that refuse membership to them.

The Church of the Nazarene opposes oath-bound secret orders because they are opposed to the very essence of the gospel, which proclaims God's love for all persons and Christ's death for all persons. Oath-bound secret orders are based on an elitism that fosters pride and bigotry. Some of the oaths are blasphemous and some have been a refuge for wrongdoers. Many of these organizations regularly sponsor activities that are regarded by the church as wrong and worldly. Some of them have a history of law-

lessness.

Our church has no organizations and promotes no activities that we would be unwilling to advertise openly with these orders which find it necessary or desirable to mask what they do.

As for losing a prospective member, I can only say that when you have pastored longer, you will lose other prospects because our church stands against drinking, smoking, gambling, etc. But perhaps what kind is more important than how many. □

■ What is meant by "the Apocrypha"? Why are these books included in some editions of the Bible, and how should they be regarded?

The Apocrypha is the name given to a group of 13-15 Jewish writings produced between 200 B.C. and A.D. 100. The apocryphal books have been accepted as part of the Old Testament by Roman Catholics, but not by Jews and Protestants.

About A.D. 90 a group of Jewish scholars, at what is usually called the Council of Jamnia, fixed the canon of the Old Testament to include the 39 books we have in our Bibles, and to exclude the apocryphal writings.

The early Christian Church adopted the Hebrew canon, regarding the Apocrypha as inferior and unauthoritative. They recognized the contents of the Apocrypha as sub-Christian in some of their teachings. At the same time they acknowledged a degree of historical value in some of the books, especially First Maccabees, which is best source of information about the Maccabean War in the intertestamental period.

However, some Greek and Latin translations of the Old Testament did include the apocryphal writings, located in various places among the other books. Catholic Bibles in English are still printed in this way.

The Reformers rejected the Apocrypha as a part of inspired Scripture. Luther, however, did translate the

Apocrypha into German, and placed the apocryphal books together between the Old and New Testaments, permitting them to be read for whatever informational and instructional value they contained. English translations produced by the Protestants followed the same arrangement generally, though some Bibles without the Apocrypha appeared also. Bible Societies discontinued the practice of including the Apocrypha in English translations after 1827 because certain sponsors objected to the use of funds to translate and distribute books which were not part of the inspired Word of God. Recently, some modern English versions of Scripture have included them again, largely for historical purposes.

As to how we should regard them, I could not improve on Dr. Ralph Earle's statement in his book *How We Got Our Bible*: "We must recognize that there is much material here of historical and religious value. But we agree with the sound Protestant opinion of the last 400 years that these books are not a part of the inspired, authoritative Word of God. We feel that as such they have no place in the Bible, but should be studied separately." □

ADOPTED

by BOB AND PAT (FOX) WILLIAMS, Bethany, Okla., a boy, Chad Robert, born Oct. 13

MARRIAGES

NANCY GARRETT and MERL SHOLTESS at Bethany, Okla., June 5

LINDA SUE IRWIN and GREGORY HAYDEN JONES at Quincy, Mass., Dec. 18

ANNIVERSARIES

MR. AND MRS. ERNEST M. DEWATER celebrated their fiftieth wedding anniversary Sept. 5 in Pasco, Wash. A buffet reception was hosted by their daughter, Ruthelma of Kennewick, Wash.; and their three sons: Walt of Camano Island, Wash.; Bob of Roseburg, Ore.; Mack of Garden Valley, Calif. The Dewaters have 16 grandchildren and 5 great-grandchildren.

MR. AND MRS. PAUL KEYES, SR., Columbus, Ohio, celebrated their golden wedding anniversary Oct. 31, with a reception at the Gahanna, Ohio, Shepherd Church. They are the parents of three children, Mrs. Daniel (Rosemary) Clay, Columbus, Ohio; Mr. Paul Keyes, Jr., Dublin, Ohio; and the late Mr. Donald K. Keyes. They have six grandchildren.

MR. AND MRS. E. L. MCARTHUR celebrated their golden wedding anniversary Oct. 24 in Ardmore, Okla. They have been members of the Church of the Nazarene since 1925 when they joined the Elk City, Okla., church. Hosting the event were Dr. and Mrs. L. Glenn McArthur, Dr. and Mrs. Gale E. McArthur, Rev. and Mrs. George Wood, and Dr. and Mrs. Don R. McArthur.

REV. AND MRS. D. E. PALMER celebrated their sixtieth wedding anniversary by the renewing of their marriage vows in a service at the Prescott, Ark., church on Sunday afternoon, Nov. 14. Many relatives and friends attended the service conducted by Pastor M. Clarke Garrison. He was assisted by Dr. Thomas M. Hermon, district superintendent of the South Arkansas District, and by Dr. A. Milton Smith, former superintendent of the district. In addition to the anniversary, Rev. Palmer was celebrating his eighty-first birthday, and the church was honoring him for his 52 years in the ministry of the denomination.

MR. AND MRS. WARREN SPAULDING of Richmond, Ind., celebrated their sixty-sixth wedding anniversary. They were married Nov. 22, 1910, in Richmond, Ind. The Spauldings have four children: Fred Spaulding of Dallas, Tex.; Warren Spaulding of Albuquerque, N.M.; June Duffin, Richmond, Ind.; and Juanita Poe of Campbellsville, Ky. The Spauldings have 12 grandchildren and 14 great-grandchildren. They have been members of Richmond First Church of the Nazarene for 49½ years.

MR. AND MRS. IRA M. STRICKLAND, SR., of Jacksonville, Fla., First Church celebrated their fiftieth wedding anniversary with a reception in the fellowship hall, hosted by their children and grandchildren. Preceding the reception, the couple renewed their vows in a ceremony conducted by Rev. J. D. Havener of Tallahassee, Fla. They have two children: Ira M. Strickland, Jr., Columbia, S.C., and Virginia Gray of Jacksonville; also nine grandchildren and nine great-grandchildren.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City, Mo. 64131. Orville W. Jenkins, Chairman; Charles H. Strickland, Vice-chairman; Eugene L. Stowe, Secretary; George Coulter; William M. Greathouse; V. H. Lewis.

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SHOWERS OF BLESSING



The New "Showers of Blessing" Radio Ministry Speakers:

JANUARY
FEBRUARY
MARCH



Chuck Millhuff
Evangelist
Author, recording artist

APRIL
MAY
JUNE



Paul Cunningham
Pastor, College Church
Olathe, Kans.

JULY
AUGUST
SEPTEMBER



Earl Lee
Pastor, First Church
Pasadena, Calif.; author

OCTOBER
NOVEMBER
DECEMBER



Ponder Gilliland
Pastor, First Church
Bethany, Okla.

"Showers of Blessing's" 32-year ministry continues in a freshly updated format. Beginning January 2, the weekly Nazarene broadcast will feature four churchmen, each taking a 13-week speaking assignment.

Music will continue to be important on every 15-minute program. The "Showers of Blessing" staff promises an expanded ministry of song by featuring a broad spectrum of well-known Nazarene and Tempo recording artists. The emphasis will be upon gospel music that touches the heart.

If your church would like to sponsor the new "Showers of Blessing," write for an audition cassette tape and full details. Mail your request to:

SHOWERS OF BLESSING
6401 The Paseo
Kansas City, Mo. 64131

PAUL SKILES
Executive Producer



PAUL MILLER
Program Director



THE CHURCH AT WORK / General Statistics for 1976

CHURCH OF THE NAZARENE

	Canadian	Inter-continental*	National-Mission & Pioneer*	United States	General Church	Total	Gain*
CHURCHES	136	1,389	537	4,727		6,789	53
Full Members	8,083	70,641	21,077	448,658		548,459	
Probationary Members	16	31,422	24,741	547		56,726	
TOTAL						605,185	18,653 (3.18%)
MINISTERS							
Ordained	181	760	144	7,286		8,371	
Licensed	46	1,020	338	2,572		3,976	
Missionaries	---	206	324	---		530	
SUNDAY SCHOOLS	132	1,373	509	4,623		6,637	
Active Members	17,120	154,266	61,665	796,413		1,029,464	
Officers & Teachers	1,637	4,600	2,159	69,434		77,830	
Cradle Roll	500	4,541	500	16,767		22,308	
Home Department	352	1,018	90	14,807		16,267	
Outreach Members	356	22,000	7,137	52,438		81,931	34,260
TOTAL MEMBERS	19,965	186,425	71,551	949,859		1,227,800	13,922
Average Weekly Attendance	9,892	111,289	43,185	488,711		653,077	16,106
Outreach Schools	19	512	166	1,207		1,904	
NYI SOCIETIES	86	1,043	313	3,707		5,149	
Membership	2,790	40,798	12,661	184,924		241,173	2,070
NWMS SOCIETIES	124	1,372	337	4,478		6,311	
Membership	5,928	52,952	14,042	327,240		400,162	14,262
VACATION BIBLE SCHOOLS	38	440	156	2,935		3,569	
Membership	3,153	63,428	24,508	309,384		400,473	
CST CHURCHES	38	114	46	2,097		2,295	
Credits	683	2,271	617	75,865		79,436	
PROPERTY VALUES							
Local Churches	\$14,218,750	\$18,824,540	\$5,183,135	\$605,095,194		\$643,321,619	
Local Parsonages	3,097,797	4,497,387	1,256,751	106,633,356		115,485,291	
District Centers & Other	491,500	---	---	29,947,361		30,438,861	
District Parsonages	200,000	---	---	3,052,173		3,252,173	
Educational Institutions					\$110,319,980	110,319,980	
Nazarene Publishing House					2,941,071	2,941,071	
International Center					2,413,533	2,413,533	
TOTAL	\$18,008,047	\$23,321,927	\$6,439,886	\$744,728,084	\$115,674,584	\$908,172,528	
PROPERTY INDEBTEDNESS							
Church & Parsonage—Local	\$2,445,007	\$1,037,752	\$280,468	\$161,435,197		\$165,198,424	
All District Property	60,750	---	---	5,991,016		6,051,766	
Educational Institutions	---	---	---	---	\$55,267,355	55,267,355	
TOTAL	\$2,505,757	\$1,037,752	\$280,468	\$167,426,213	\$55,267,355	\$226,517,545	
CHURCH FINANCES (Paid)							
Local	\$2,636,293	\$3,773,272	\$342,914	\$128,294,499		\$135,046,978	
District	251,048	382,948	37,292	9,072,047		9,743,335	
Educational	132,322	141,773	2,794	5,067,434		5,344,323	
General	399,497	405,153	28,578	18,138,706	\$795,697	19,767,631	
TOTAL	\$3,419,160	\$4,703,146	\$411,578	\$160,572,686	\$795,697	\$169,902,267	\$17,821,569
ANALYSIS OF TOTAL							
Paid by Church	\$3,071,520	\$4,429,724	\$387,611	\$139,333,665		\$147,222,520	
Church Schools	134,251	64,857	6,904	6,379,062		6,585,074	
NYI	19,418	28,149	2,759	1,045,846		1,096,172	
NWMS	186,998	150,066	8,813	13,251,591		13,597,468	
Supplemental	6,973	30,350	5,491	562,522	\$795,697	1,401,033	
PER CAPITA							
Local	\$326.16	\$53.41	\$16.27	\$285.95		\$246.24	
District	31.06	5.42	1.77	20.23		17.76	
Educational	16.37	2.01	.13	11.29		9.74	
General	49.42	5.74	1.36	40.43		36.04	
TOTAL PER CAPITA	\$423.01	\$66.58	\$19.53	\$357.90		\$309.78	

*Some financial entries in these columns represent incomplete information.

B. EDGAR JOHNSON
General Secretary

by NELSON BRADFORD

Plymouth, Mich.

Bus Ministry Multiplication

IT WAS A SUNDAY evening service, and she came with her two children for the first time. We recognized the girl and boy as two of our many bus kids, but we were not acquainted with their mother.

The bus captain made sure we met the mother after the service. We did our best to make her feel welcome, hoping she would come back again. The following Sunday evening she returned. We wondered why she was attending the evening services, for most visitors attend the morning worship. After the service we made an appointment to visit with her in her home the next evening.

During that visit many questions were answered. The father had deserted the family after the birth of his son, five years before. The mother usually dated late Saturdays, sleeping most of Sunday. To help with finances, she had taken in a boarder, an elderly woman.

Dissatisfied and perplexed with life's problems, the boarder committed suicide by driving to the middle of Detroit's Ambassador Bridge and jumping over. In her sorrow the young mother turned to our church and had attended her first Protestant service just a week before our visit.

We listened to her story. Then the time was right for the real purpose of our visit. The Holy Spirit led as the gospel was presented, and she soon wept and confessed her way to victory in Christ. The blessed assurance came as she claimed 1 John 1:9, "If we confess our sins, he is faithful and just to forgive . . ." How good it was to assure her that she was now a member of the family of God.

Today there's a Christian father in that home, and he is one of five bus captains for the Plymouth, Mich., church. □

**"By All Means . . .
Save Some"**

AUTO ACCIDENT TAKES LIFE OF MISSIONARIES' BABY

Rev. George and Margaret Hurst, missionaries to the Zulus in the Republic of South Africa, Southern District, together with their children, Rebecca and Matthew, were involved in a serious auto accident in Natal, R.S.A., November 27.

Their car was demolished when George was passing a truck which swerved into it. Matthew, four months of age, was killed. The other three were all hospitalized in Durban with multiple injuries and fractures.

George and daughter, Rebecca, nearly five years old, were released December 15. Margaret is slowly improving. Doctors say it will take at least two months for her to recover from the severe concussion she sustained in the accident. □

—Nazarene Communications News

MINISTERS RESPOND TO CHURCH TRAGEDY

The pastors of the Southeast Zone of the United States, who were attending the Pastors' Leadership Conference in Nashville, received the news December 9 that the small rural Faith Church of the Nazarene in Calvert, Ala., had burned to the ground.

Dr. Eugene Stowe, general superintendent, offered the ministers a chance to share in a fellow pastor's trouble. An amount of \$1,300 was raised in the offering and presented to Pastor Cora M. Dials. She expressed the heartfelt appreciation of herself and her congregation. □

—NCN

PALCON DRAWS NEAR-PERFECT ATTENDANCE

From large city and small country churches, some young, others veterans of many years, pastors from the Southeast Educational Zone of the United States came to attend the five-day Pastors' Leadership Conference at Trevecca Nazarene College in Nashville, which began Monday, December 6, and concluded with a banquet, December 10.

An almost miraculous 90 percent attendance of the total ministerial force in the Southeast, which seemed unreachable when planning first began, was achieved.

At the opening session, Dr. Eugene Stowe, general superintendent, addressed the 660 ministers on the subject "The Nazarene Pastor Ministering in Today's World." He said the Church of the Nazarene with its emphasis on heart holiness has an unparalleled opportunity to minister in our day. He called on Nazarene

ANNOUNCEMENT

With the approval of the Board of General Superintendents I have appointed Rev. Roy Fuller as district superintendent of the pioneer French-Canadian District. This appointment will be effective April 1, 1977, and it is anticipated that Rev. Fuller will take residence in Canada approximately June 1, 1977.

—Eugene L. Stowe
General Superintendent

preachers to be primarily spokesmen for biblical holiness.

Dr. Neil Wiseman, head of the Religion Department of TNC, who also serves as denominational coordinator of PALCON, presided. It was Nazarenes talking to Nazarenes as the church drew upon its own personnel resources.

Speakers included Dr. Orville Jenkins, general superintendent; Dr. Paul Culbertson, Point Loma College; Dr. Milo Arnold, Nazarene Bible College; Rev. James Ahlemann, Arlington, Va.; Dr. W. T. Purkiser, San Diego; Dr. William McCumber, Boston; Dr. James Hamilton, Nazarene Theological Seminary; Ron Mercer, Xerox Corp.; Robert Jones, Sears; Dr. Leslie Parrott, Olivet Nazarene College; and Rev. Robert Scott, district superintendent of Southern California District.

At the closing banquet, Dr. Orville Jenkins suggested that the pattern of sharing in discussion groups could be carried on in zone pastors' meetings. Pastors could report on how the ideas or concepts which were presented at PALCON were working out in practical experience. Prolonged applause greeted his tentative assurance that another such series of conferences may be held in four years. □

—NCN

MRS. LEWIS T. CORLETT IS DEAD

Mrs. Lewis T. (Mary Elba) Corlett died early Tuesday morning, December 7. Funeral services were held Thursday, December 9, at 10 a.m., in Pasadena, Calif., First Church, with Dr. Earl Lee, pastor, officiating. Her nephew, Rev. Charles Hastings Smith, read an original poem. Dr. Cecil Miller, on the staff of Point Loma College, San Diego, also participated in the service. The two latter had lived with the Corletts as young men.

Mrs. Corlett is survived by her husband, Dr. Lewis T. Corlett, former president of Nazarene Theological Seminary, and three grandchildren. Their only child, Paul, had preceded his mother in death several years previous.

Dr. and Mrs. Corlett had been married 57 years. They had lived in

southern California, and Dr. Corlett had taught part time at PLC following his retirement. At the time of her death they were living at Royal Oaks Manor, a retirement center in Duarte, Calif. □

—NCN

MANAGER OF THE CANADIAN BRANCH NAZARENE PUBLISHING HOUSE HAS OPEN-HEART SURGERY

Rev. Dwight Deeks, manager of the Canadian Branch Nazarene Publishing House, underwent six-hour open-heart surgery in the Toronto General Hospital, Toronto, Ontario, Canada, December 1. Four bypasses were necessary. Now out of intensive care his recovery is encouraging and the prognosis is good. □

—NCN

SERGIO FRANCO RETURNS TO HEADQUARTERS

After nearly two years as successful director of bilingual education under the Kansas City School Board, Rev. Sergio Franco has accepted the appointment as general editor of the International Publications Board. The appointment was confirmed December 3 by the executive committee of the board.

With the expanded responsibilities assigned to the International Publications Board in the areas of multi-language translations and the unifying of the church's publication program throughout the world, Rev. Franco's experience equips him for this new position.

Dr. Franco has been an elder in the Church of the Nazarene since 1950 and was associated previously with the Spanish Department for 18 years. □

—NCN

OLDEST RESIDENT OF CASA ROBLES DIES

Rev. Frank Ferguson, 96, former missionary in Argentina, died December 11 in Pasadena, Calif. He suffered a severe stroke earlier.

Rev. Ferguson has been a long-time resident of the retired missionary home at Casa Robles, Temple City, Calif. He and his wife had done missionary work in several Central and South American countries before uniting with the Church of the Nazarene in Argentina and becoming a member of the missionary staff there.

Funeral services were held December 14 in the Live Oaks Funeral Home, Monrovia, Calif. □

—NCN



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